

A LOAD
STARRE
To Spirituall Life.

OR,

A CHRISTIAN FA-
miliar motiue to the most
sweet and heauenly ex-
ercise of Diuine
PRAYER.

With Prayers for Morning and Euening.

Written to stir vp all men to watch-
fulnesse and reformation of their
carnall and corrupt liues.

By I. NORDEN.

LUKE. 21. 36.

*Watch therefore and pray, that ye may be ac-
counted worthy to escape all those things
shall come to passe, and that ye may stand be-
fore the Sonne of Man.*

LONDON,
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1614.

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TO THE RIGHT
HONOVABLE
SIR IVLIVS CAE-
SAR Knight, Chancellor
of his Maiesties Exchequer,
and of his Maiesties
most honourable
Prinie Coun-
saile.

Right Honorable;



Am bolde
to present
vnto you,
and vnder
your Ho-
nourable countenance,

A 3

these

these vntimely and green
fruits of my idle *interims*,
which I gained in (and
without defrauding of)
his Maiesties seruice,
wherein I haue been em-
ployed: fearing yet lest
my forwardnesse in at-
tempting, and especially
in publishing a matter so
farre aboue the course of
my ordinarie calling,
should deseruedly pur-
chase vnto my selfe con-
digne reproofe. For that
it may be right well obie-
cted, That it had better
befitted mee to haue re-
tained my selfe within
the lists of, and to haue
(with

(with more diligence)
imploied myself vnto, the
purport of my ordinarie
Commission. And so I
doe acknowledge, had I
beene negligent in per-
forming the last. And I
acknowledge it commen-
dable, and a sufficient dis-
charge for a man of what-
soever profession, sincere-
ly to performe the same,
without thrusting his sic-
kle into another mans
haruest. But no man is
ignorant that there is a
two-fold calling in euerie
Christian; a corporal and
a spirituall: and they dif-
fer in themselves as dark-

ness & light: the effects
of the first are visible, of
the second, hidden, as
touching the internal and
mentall working; the
outward actions comon
to both. But our *Sau-*
our faith, Man liueth not
by bread, that is, by cor-
porall meanes onely, but
by a kind of spirituall no-
rishment. For the life
that dependeth vpon the
creatures, is alike commo
to men and beasts: The
spirituall life onely pro-
per to the children of
God; who yet partake of
the corporall bread in no
other outward manner
then

then doe they that know
not God. *Christ* had meat
to eate that his Disciples
knew not of; so haue
Gods children a nourish-
ment that carnall men
know not of, and some o-
ther labors and endeuors
wherof the world taketh
little or no knowledge.
The outward mysterie,
function, or calling, doth
neither discouer, nor can
they hinder this heauen-
ly food, be their calling
neuer so super-eminent:
neither pleasure, nor pro-
fite, nor wearinesse of bo-
die, ~~can hinder~~ or preuent
the holy meditations of

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well-affected spirit. Carnall men feed onely vpon the *seeming good* they enioy in this life: Pleasure and Profit; al their endeouours tend to these, or to one of them. They know no better, and therefore seek these as best & principall: for, *Vnicuiq; viro, & bono, & malo, inserta est quaedã cupiditas boni.* And what euery man affecteth most is his *summum bonum*. But they onely are happy, of what ranke soeuer, who haue learned to obserue, and do truely follow the counsaile of the *Apostle*, *Not to repose*

Dedicatorie.

pose too much confidence in worldly meanes: for, Bodily exercise (which includeth all carnall appetite) profiteth little, but Godlinesse is profitable to all things, ha- uing the promise of this life, and of that which is to come. Godlinesse consist- eth of spirituall exercise, not altogether in out- ward labour: though the second bee sanctified by the first; and without the first there is no blessing promised to the second. No vocation, function, office, place, exercise, or endeavour in Church or Common-weale can truely
prof.

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prosper in the meere carnall man : how much it may seeme to be with glorie, and continue a while in seeming grace, it neuer endeth but with griefe. The cōsideration whereof moued mee to a more serious meditation, how much it concerned my selfe, and other men to intermix with my corporall, some spirituall exercise. At length ment meditation brake into actual inuocation on God, to sanctifie my labors, to moderate my desires of carnall things, to order my will, to season mine affecti-

Dedicatorie.

affections, and to blesse
mine endeavors: & to this
end I was bolde to bor-
row some oportunities of
my other employments;
which I recompenced
with the more serious di-
ligence, when occasion
required my retire vnto
mine enioyned seruices.
And hauing thus rudely
heaped together stubble
and straw for the building
vp of mine owne medita-
tiōs, touching the sweet-
nesse & necessitie of prai-
er, for mine owne priuat
comfort: I imparted the
same to some of my lear-
ned and religious friends,
by

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by whom I was encouraged to recommend it to the publique ; which I haue done vnder the title of *A Load-starre to spirituall life*, importing an effectuall motiue to praier, and aduentured it vnder your Honourable fauour to the view of all that loue that spirituall exercise, humbly entreating pardon for my boldnes ; which if I obtaine, I hold me richly rewarded. At my house at *Hendon* this 24. of *June* 1614.

*At your Honours
command euer,*

IO. NORDEN.



TO THE CHRIS-
tian Reader.



Thou con-
sider (good
Reader) the
worth and
in estimable
value of the grace to praye
truly and faithfully to God:
thou canst not but embrace
the meanest worke of the
weakest in Gods Church,
tending to moue thee there-
unto: for such is the force of
Affection, that what'oeuer a
man loueth, it inclineth the
ear to heare, the *eye* to be-
hold,

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To the Reader.

hold, the *hand* to handle, the *mind* to consider, and the *will* to embrace; yea, every small appearance & resemblance of the thing it affecteth. When thou therefore lookest vpon the Title of this weake Treatise, and findest it to tend to a *Motive to holy prayer*, thou canst not cast it by if thou bee truly affected to that most diuine exercise, but couer to looke farther into the body of the matter for thy better satisfaction and consolation, how weake soeuer thou find it. I haue entituled it *A Loadstarre to spiritual life*, because no act or exercise of the minde can more effectually leade the soule to a spirituall communication with God, the highest grace and glory that

To the Reader.

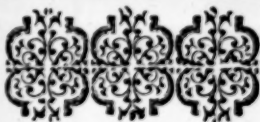
that men can enioy in
life, then faithfull prayer. Let
slip therefore no opportuni-
ties wherein thou mayest
pray: the occasions are infi-
nite, the time euer, the bene-
fit great. At thy leasure pe-
ruse, endeavour to practise,
and neuer omit so heavenly
an exercise. Fare thou well
in the Lord.

*Thine in Christian
goodwill,*

I O. NORDEN.

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[illegible]



THE SUMME OF
THIS WHOLE
Treatise is contained
*in the Chapters
following.*

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prayer: prayer in an un-
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pre-

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first: without which it is to*

J bee

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end

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L O A D
S T A R T O
S P I R I T U A L
L I F E.

CHAP. I.

*The neglect of prayer. Prayer
in an unknown language.
Prayer without cordial de-
votion condemned with a
comparison between spiritu-
al, and bare verbal prayer.*



QF all the neg-
lects of mens
spiritual duties
vnder the Sun,
none is more to be con-
demmed then the little re-
B gard

*The neglect
of true pray-
er, much to
be condem-
ned.*

gard of , and the small delight men haue in, diuine prayer : And yet an exercise of that comfort to the conscience, and so profitable to soule and body, as it passeth in sweetnesse all other exercises , pleasures and delights of the minde, as farre as Gold excelleth durt, and the most valuable pretious Jewell the dung of the field. The Sunne excelleth not in brightnesse the blackest and darkest night, as doth true, faithfull, and cordial praier, truly performed, exceed the best contentments, that proceede from earthly and carnal delights . Faithfull prayer, truly performed, is al things to the faithfully-praying. It is the sweetest and most
valua.

valuable Jewell that the most godly heart can possesse. It worketh assurance to obtain euery good thing and to preuent euery euill. It giueth peace to the conscience, and vndergoeth all crosses with sweetest alacrity. It is as a preuayling watch-man, that doth not onely discover, but preuenteth, or causeth a man patiently to vndergoe all afflictions incident to the faithfull man. And yet an exercise as farre vnknownen to many, euen to such as pretend to be very deuout, as is one mans thought vnknownen to another. Many boast of their quotidian set deuotions, as the *Pharisee* did, and yet pray neither in the spirit, nor with vnder-

1. Cor. 14.

15.

Prayer in an
unknowne
tongue, not
one y^e not a-
uayl-able
but sinfull.
Mat. 6. 7.

Needlesse
humble-
nesse.

standing: but of a kinde of
prescribed custome, vsing
onely the *Lords Prayer*, the
Beliefe, and the *Salutation*
of the blessed *Virgin*, and o-
ther set prayers, in an vn-
known language, with so
many superfluous iterati-
ons and needlesse repetiti-
ons, as the heart (busied
with retayning the number
of the prayers) seldome or
neuer apprehendeth what
the mouth vttereth; neither
truly vnderstand they what
they speake, praying in a
language they know not:
And so turne their deuoti-
ons into sinne, being made
without vnderstanding, and
consequently, not of faith.
Moreover they vse in their
prayers, a kind of humble-
nesse, which God requireth
not.

not, superstitiously pretending, the auoyding of presumption, in going immediately to God: and therefore they came to God in the name of strange mediators; namely to the blessed Virgin, to Angels, and to Saints departed, prying them by their merits to intercede for them to Christ that he may pray to his father for them. What a needlesse circumstance is this? Hath not *Christ* our Sauior louingly willed vs to come immediatly and freely to him, who is the sole and onely mediator vnto God our heavenly Father for all, that faithfully and immediatly come vnto him? There is none, in and by whom we can be saued, releiued or

defended, but in and by the man *Christ Iesus*. He wil-
leth vs not to vse that kind
of humblenesse, which
should imply pride or any
breach of promise in him-
selfe: as it followes if wee
think it too much presump-
tion to come immediat'y to
him, but first to goe and
to pray vnto his blessed
Mother Angel or Saints, as
if he himself were of the cō-
ceit and humour of earthly
Princes. It is far from him:
his children may freely
come to him: he disdayneth
them not for their basenes,
and therefore desireth not
to bee sued vnto by more
glorious persons, whom
they pretend he loueth bet-
ter. But this doth argue
that we thinke, He will not
be

bee as good as his wrod
where he saies: *Come vnto
me all yee that are heavy la-
den and I will refresh you?*
Which is to make God a
lyer, and Christ to haue di-
ed in vaine. Hee saith not
come to me by the meanes
of my blessed Mother, holy
Saints or Angels. And ther-
fore this is but a forged
humblenesse and a falselie
coyned meane to come to
Christ: but faith onely is the
meane to assure vs, that hee
is our onely Aduocate to
the father, to whom wee
come by Christ only and a-
lone. That praier, that men
make to God, in the name
of any besides Christ, is not
only no prayer, but a meere
derogation of the principal
part of his office, of being

Zeale without know-
ledge.

our only Mediatour. Moreover to goe to any besides Christ, argueth adoubt that either he cannot, or wil not be as good as his promise, where he saith, *Whatsoever ye aske my father in my name shall be giuen you.* These kinds of prayers are grounded vpon a zeale without knowledge, and consequently without faith, and so become sinne vnto them that thus superstitiously pray. And I can not but confesse also, that the most religious praiers that godliest men haue made; nay, the very praier, that Christ himselfe hath taught vs, although most hard in it selfe; may become vnprofitable vnto them by proceeding from an vnbeleeuing, vnfeeling, or vnreformed heart

heart, or proceeding onely from the lippes, passing from the mouth into the Ayre, and vanishing with the soud. Such prayers; as they proceede from vnbelieuing hearts, are like vnto *Cayns* offering; howsoeuer foolishly accounted deuotion: these are but the sacrifices of fooles: who would be seene to offer acceptable incensce: and behold hypocrisie! they would seeme to g'orifie God; and behold blasphemy!

There is a kinde of prayer which God requireth and accepteth: and is onely proper to the truly godlie. And that is made sometimes in words, sometimes by sighes, and groanes; which cannot be exprest

The prayer which God accepteth.

and sometimes in silence without vttering any sound yet all very auailable with God, who seeing and serching the heart knoweth what we inwardly desire, and seeth wherof we haue need. And these secret and silent prayers, proceeding from a faithfull heart, are far more effectuell, then the verball praier which the vnbeleuer may vse, with the like words, as the godly do, and to the same seeming ends. And yet the same prayer is not to them both the selfe same praier: the one hauing but the shadow, the other the substance: the one praying but with the lippes, the heart estranged; the other with the spirit, and vnderstanding. Therefore is the one,

one of no force, and the other truly effectuell : These two kindes of prayers, may be resembled vnto two pieces of Ordnance : whereof the one is charged with powder onely ; The other with powder and a bullet ; Eyther of them takes fire alike; and that which hath no bullet, giues as great an outward, and audible report, as the other ; But the first batters not, as doth the second, although they seeme to ayme both at one mark. So hee that hath not vnderstanding and faith , may haue the like fire of necessity, to enkindle the powder of desire, but can neuer perce the cloudes , the throne of grace, with the bullet of liuely faith : though the
tongue

tongue thunder out as loud and clamorous acclamations as the other: yet the other carries with it both powder and bullet, both voice of the tongue, and deuotion of the heart, powerfully to worke the intended effect with God. And the force of the other perisheth with the sound.

CHAP. II.

It is vaine to vse many words in Prayer without spirituall feeling, and great arrogancy to presse into the presence of God without premeditation, with a definition of prayer.

HE that duly, and with true vnder-standing, considereth the force and effect

effect of faithfull prayer,
and how vaine and vnprofit-
table it is, to powre forth a
multitude of words, with-
out spirituall feeling of his
owne necessities ; As the
causes mouing him to pray,
the matter wherefore hee
praieth, the parties to whom
and in whom hee prayeth,
and with what zeale and af-
fection he praieth without
consideration of these hee
may feare to presse into
Gods presence, presuming
without premeditation, de-
liberation, & holy prepara-
tion, to approch the maie-
sty of God. Wee shame
to approch a King or great
personage, without recoun-
ting before hand how to
behaue our selues, as touch-
ing our gestures ; and how
to

to place our speech to be
scene formall in all the cir-
cumstances of our behavi-
our, fearing least we should
be obserued vnciuill, rash,
or defectiue in our cariage.
How dare wee then thrust
our selues abruptly into the
presence of the *King of kings*
without diuine preparati-
on? Our words and gestures
must be agreeable to a holy
and sanctified affection; our
hearts must be humble, o-
therwise wee cannot come
as petitioners, but rather as
insolent and proud vsurpers
although our words seeme
neuer so milde. For if the
heart from whence ought to
proceed our requests, be not
truely humbled, and rightly
qualified; God will neuer
haue respect vnto our pray-
ers,

ers. And therefore if wee duly consider; That, *Prayer is an humble request made vnto God, in Christ, with the lively and feeling affection of the heart, faithfully beleeuing to receiue what we religiously desire*: we cannot but blush to come vnto God as the *Pharisee* did, arrogating vnto our selues such perfection as if God were rather beholden to vs for our fasting, tything, almes, and prayer, then that wee needed to bow our hearts in humbleness before his maiesty craving pardon for our sin: when we pray therefore, we must leaue behind vs all presumption and conceit of self-merit: And in al humility aske, beleeuing to receiue: otherwise our praier will become vnprofi-

The definition of prayer.

vnprofitable in not obtaining, and sinfull in not beleeuing. And therefore the Prophet *Esay*, forewarneth vs to take heede that wee come not neere vnto God with our lippes, namely to vse many and good words, and yet our hearts, wherein consisteth the force or frailty of faith and prayer, be far from him.

CHAP. III.

How we ought to approach before God in praier, depending on Gods promises, and not on carnall means: which howsoeuer the vnfaithful respect not, yet are the godly moued thereby.

THat praier is not true prayer, which is not grounded

grounded vpon a liuely
faith, in the promises of God
in Christ. It is promised to
all beleeuers, that if they
aske, they shall receiue, yet
for the merits, & in the me-
diation of *Christ*; in whom
if we beleeue not, wee may
seeme to send forth as many
sighes, and poure forth as
many verball prayers, and
appeare in our gestures out-
wardly as deuout and zea-
lous as any man, and yet be
as farre from being heard,
and come as farre short of
obtainning what we desire,
as he that praieth not at all:
the very *Publican* will pre-
uent vs.

If we had not the promise
of obtaining for our faith-
fully asking; what would
become of Faith & Prayer?

If

If we rested as doubtfull, & vncertain to receiue our requests at the hands of God, as many a poore begger is that asketh almes of mortal men, in his Name; should we not passe by more houres in a day, more dayes in a weeke, nay, many weekes in a yeare, & neuer remember our duties of beleeuing and praier? For it seemeth (notwithstanding the promise) by our generall slacknesse in praier, that we hardly beleue *Christ* vpon his promise, nor God vpon his oath. For as long as the carnall man hath worldly meanes to supply his wants, or to free him from danger, he will hardly seeke God by praier for earthly things, because hee feeles no present neede.

*How the
carnal man
commeth
vnto God,
and how,
and when
he prayeth.*

neede of them; nor for spirituall, because he is a stranger vnto them. Many seeme as miserable of offering prayers to God, as they are of giuing him of their goods in his members. But as they keepe their goods to the time of necessitie: so their prayers they wil spend none, but vpon meere extremitie. *Pharoh* neuer entreated *Moses* to pray for him, as long as he felt not some plague: but when the extreme hand of the powerfull God was vpon him, then called he for *Moses* to pray to God for him. And yet that zeale continues but as do his plagues: the one ceasing, the other are staied. Carnall men make their prayers as the water mooues the Mill-wheele; when

*The confidence of
worldly
men.*

a 1. Sam.

17.51.

b Exod. 14

11.

c 2. King.

19.35.

d 2. Sam.

17.23.

e Est 7.9.

f Dan. 4.

29.

when the water ceaseth, the
wheeke staieth : so when
troubles faile, faith & praier
cease. Man by nature trusts
rather his owne present
worldly meanes, then Gods
promises ; his owne wealth,
then Gods word : as he that
obserues the rules of carnall
reason, cannot but collect
how far the confidence men
repose in worldly meanes,
ouersway their trust in God,
namely, as farre as the earth
is distant from the heauens .

For according to the portiō
of euerie earthly blessing,
hath euerie carnall man trust
in his means ; *a* Goliath in his
strength, *b* Pharoh in his
greatnes, *c* Senacherib in his
Armie, *d* Achitophel in his
policy, *e* Haman in his fauor
with the King, *f* Nebuchad-

nezer

g Dan. 5. 6.

nezzar in his greatnes, & Belteshatzer in his vain-glorie, and infinite others, trusting in their own seuerall means, long since gone to their places; but haue not carried hence with them this vaine confidence frō mortal men. For every carnall man in his owne nature, extendeth his confidence onely so farre as he hath visible and carnall meanes. *Quantum habet nummi, tantum habet & fidei*, We trust so farre as we see probable carnall meanes in naturall reason, fit to be depended vpon: which failing, Faith faileth. The couetous man is called an Idolater, because he puts his trust in his riches: so may every man be truely called, that trusteth in carnall meanes, whether it be

be riches, strength, friends, or other the like. And the reuerence that men naturally yeelde vnto these meanes, differeth not much from that they doe vnto God: onely what they pretend towards God is open, but what they do towards their earthly meanes is secret. They seeme not visibly to kneele, nor verbally to pray to the meanes: but they in their hearts preferre that they see and enioy, aboue that they haue but heard of; the promises of the inuisible God. And therefore rather then they will diminish their wealth, to doe good vnto Gods people, as God hath commanded, as touching their abundance, they will be bolde to straine a point of
Christian

Christian obedience, and rather giue ouer their following of Christ, and abandon his presence with the *Gergesites*, then to lend vnto God, though they shall be assured not only ten of the hundred, but one hundred-fold more then they disburse. And therfore no maruell though they neuer or seldome pray vnto the inuisible God. Their soules are not so deare vnto them as their liues, and their liues not so pretious as their wealth; nay, liues and soules are of smal value with them, in comparison of their worldly riches, and carnall pleasures. Tell a rich worldling, that he ought to make his praiers vnto God: hee will in his heart aske you, for what hee should pray; hee hath

hath wealth at will, as the rich man in the Gospell; he hath health at his hearts desire; his cattell prosper; his corne, oile, & wine abound: for what should hee pray? It is a strange exercise you would draw him vnto, that concerneth not his worldly profit, or carnal delight. The like may be also said of euery meere carnall man, bee hee poore or rich, who rather then hee will embrace the promises, and faithfully depend vpon the prouidence of God, hee will aduenture the most vnlawful and vniust attempts, against the lawes both of God & men: whereas, if they could or would incline their cares to hear, and their hearts to vnderstand the word of truth, they could
not

not but abandon all vniust
deuises: the rich would pray
vnto God for direction to
dispose of their wealth to
Gods glorie and their owne
soules health; and the poore
for supplie of all their cor-
porall necessities, and relie
vpon Gods promises and
prouidence, bending al their
powers to serue the liuing
God, in obedience and prai-
er. The godly and faithfull
poore man, beeing pinched
with penurie, visited with
sicknesse, in feare of enemies,
and in whatsoeuer danger,
fleeeth vnto one onely God
for all: but the carnall man
hath many Gods, the *Monie*
in his Chest, his *Friends* that
his *Mammon* hath got him,
his *Corne* in his Barnes, his
Cattle in the Fields, his *Plate*
C and

*The spiritu-
all man hath
but one, the
carnall ma-
ny Gods.*

*The carnall
mans gods
wither like
Jonahs
Gourd.*

and *Jewels*, his *Wit* and *Pollicy* are the Gods of worldly men: in them they trust, and by som, or one of them, they hope to be relieued, or steedded in whatsoeuer desperate occasion; and therfore seeke they not the helpe of the inuisible God, by fruitlesse Prayer, as they deeme it. But the faithfull man in deede knoweth these to be deceiuing Gods, flattering Gods; like vnto *Jonahs* Gourd, that seemed faire for a day, and when it should most haue sheltred him, it withered by the worme at the roote. So haue all these vain-glorious Gods their wormes, that worke at their roote, who wither when they that trust in them haue most neede of their helpe: like the *Man-*

na that the *Israelites* gathered ouer night, and kept till morning, which withered & stank when they thought to eat it. Euen so do *Friends* faile: *Riches*, *Strength*, and *Pollitic* deceiue them that trust to them, or in the. And it is to bee admired, that so many men, not onely instructed by the Word of God, but also by so many experiences, which they euery day see, that all the glorie of the world, and vanities thereof are but deceiuing dreames, and yeg that they should suffer themselves to be bewitched with their flatteries & enchantments; like the followers of *Vlysses*, transformed into beasts by the charmes of *Circes*, who honour that which is to bee

contemned, and contemne
 God, who aboue all friends,
 riches & whatsoeuer means,
 is to bee loued, embraced,
 beleeued, and praied vnto.

CHAP. IV.

*The faithfull mans God is
 the onely lining God, and in
 him is his chiefe good: the
 carnall men haue manie
 Gods: the ends of both.*

THE friends, the riches
 and whatsoeuer good
 the faithfull man hath or ho-
 peth for, is in heauen. The
Father, the *Sonne*, and the
Holy Ghost, one Al-sufficient
 God, the Angels & heauen-
 ly societie: these are, & will
 be for euer his, and will ne-
 uer faile nor forsake him.

He

He that created him he will keepe him, he that redeemed him he will iustifie him, hee that sanctified him hee will teach him to pray to the Father in the Sonne : hee will assist our spirits, who know not how , or for what to pray : he will help our infirmities, & enkindle our godly desires : he will make such a sacred vnion between himselfe and our spirits, as wee shall become one with him, and God the Father, and the Sonne , being one with the Holy Ghost, shall in the consent of the sacred Trinitie beget vs anew , giue vs new hearts , new affections, new loue, liuely faith; and furnish vs with all the graces of right regeneration ; yea, wee shall become like vnto

*Sweet is the
operation of
faith in
God.*

our elder brother, and euen here in earth partake of heauenly consolation. The *Angels* shall administer vnto vs all holy aide, and support vs in all our waies & walkings, according to the good pleasure of *G O D*, who giueth them charge ouer his children. These are the goods of the godly. Oh the sweet operation of liuely faith, begotten by the promise of God in *Christ*, made in his word ! it begetteth Praier, and Praier truely powred forth, by lippes vndefiled, in the affection of a right qualified heart, vnto God the Father in his Son, doth truly assure vs of Gods presence, and present reliefe in all our necessities, more fully and more truely then all the
false

false Gods, and vaine goods of carnall men, and their meanes.

What worldly or carnall aide had the *three children* in the Furnace? What arme of flesh deliuered *Daniel* from the Lions? What earthly helpe had that great God to ouerthrow the Armie of *Senacherib*? Many in like dangers haue beene saued, relieved, and deliuered without humane aide. The examples are infinite in Scriptures, wherof the miracles done in leading the *children of Israel* out of *Egypt* through the Wildernesie, their plantation in and vpon the borders of *Canaan*, and the life of *Ioseph*, may serue to satisfie any beleeuing man. For neither were friends, nor wealth, nor

God workes
without
humane
meanes.

strength, nor pollicie, aiding this great God in his works of greatest wonder. Who then will preferre these base earthly deceiuing Gods, and flattering goods, before the good God of *Israel*? Or who will trust any God but the God of Hosts? *Haue any of the Gods of the Nations deliuered his land out of the hands of the King of Ashur? Where is the God of Hamath, and of Arpad? Where is the God of Sepharnaim, Hena, & Iuab?* Which of the Gods of worldly & carnall men haue deliuered their most humble suppliants, out of any their troubles, or rid them or preuented any of their dangers? It is a most execrable blasphemie against the God of heauen, to preferre worldly goods

goods, and carnall meanes before the helpe, loue and fauour of the God of Gods and of goodnesse, as manie do (testified by their works) though they would seeme to shew the contrarie. How did wicked *Rabshakeb* raile vpon the liuing God from *Senacherib* his master? And did not the Angell of the Lord that night destroy one hundred fourescore and five thousand men of the Hoast of *Assur*? Here was the force of flesh confounded, and *Senacherib* himself was slain by *Adramelech* and *Sbazar* his owne sonnes, as hee was worshipping *Nisroch* his God in the Temple of the Idoll. Who then, seeing the successe of mans carnal confidence, & Idolatrous zeale,

will not seeke the God of heauen for succor in danger, for reliefe in want, and for comfort in all distresses? what man of common sense obserueth not manie precedent examples, of the weaknes and vncertaintie of carnall meanes? And yet how many are there to be found in these times of common carnall securitie, that do seek their helpe at God, by humble and faithfull Praier? doe they not rather depend vpon the broken Reede of their owne felt outward meanes? and therfore despise the seruice of God, and contemne his weake children. The *Glutton* would not pittie *Lazarus*, the false Iudges did accuse *Susanna*, the rich will stitue to wrong the poore, and

and wrest *Iustice* vniustly, by the meanes of their corrupting *Mamon*, seldome or neuer considering, that *there is a God that careth for the poore*, who is able to raise vp a *Daniel* to cleere *Susannaes* innocencie, a *Salomon* to decide the doubts, arising by false pretences. There is great difference betweene the pretended happinesse of the rich, and poore. And so much differ the felicitie of the one and other; the one is great and fearefull to the poore, and hath his felicitie in this life; the other is despised of the rich, and hath his miserie here: but the first passeth from his mirth to mourning, from his wealth to want, from his glorie to grieve, from a glorious life to

an

Great difference betweene the happines of the godly poore, and wicked rich.

an eternall death. But the second is taken frō his baseness to glorie, from miserie to comfort, from grieve to grace, and from a kinde of worldly death to celestially and endlesse life. For it is not permitted in diuine iustice, that the children of GOD should line-heere in carnall pompe, to withdraw them from diuine obedience; nor the wicked to partake heere of inward & heauenly consolation, setting their hearts and affections vpon worldly things. Wee cannot enioy light and darknes together; we cannot feede and fill our hearts with the pleasures of this life, and yet thinke wee shall not taste of the bitterness of the second death. To the end therefore that we
deceiue

deceiue not our selues in our iudgments touching the spirituall and carnall men, wee must beware that wee ground not our opinions vpon outward appearance of mens estates, high or low; for there are rich religious men, and irreligious poore men: but we must iudge all men, and all things by the word of God, the right rule, and infallible, to discern and distinguish the perfect from the counterfeit. And therein wee must lay aside naturall reason, & carnall vnderstanding, which are enmitie to God, and commonly iustificeth what he condemne'th, & cōdemne'th what he appro-ueth. *Loue not the world* saith Saint Iohn, *nor the things that are of the world: for if any*
man

*Not to iudge
of men by
their states,
rich or poor.*

man loue the world, the loue of God is not in him. Yet saith carnall reason, Loue the world, and the things of the world; for that thou mayest doe, and loue God too. But how hang these together? For he that loueth God, loueth righteousness, holinesse, meekenes, patience, obedience and prayer; but he that loueth the world, loueth the contrarie, liuing in vnrighteousnesse, disobedient to God, ouercom with the desires of the flesh, the desires of the eies, and the pride of life.

CHAP. V.

The world is inconstant: the difference betweene diuine and carnall wisdome, betweene the seeming deuotion of the irreligious rich, & the religious poore man.

SAlomon speaking of the World, saith, that when hee had well considered all things that the world afforded, hee could not but obserue it very inconstant, and mens mindes very variable, and often distracted, staggering whereunto to applie themselves: wherein yet hee found by experience, that al men for the most part, embraced that which they should shunne, and shunned that which they should embrace, changing their counsels

sels as worldly occasions offered mutabilitie in their affaires, extolling, dispraying, louing, hating, hoping, fearing, belceuing, distrusting, and finally following and forsaking all things as they were led by carnall vnderstanding, wherein they worshipped the creature in steed of the creator; leaving the seruice of God, and praying vnto God; and inclining themselves to those courses wherunto their owne appetites sway them, and the Diuell inforceth them: wherby it commeth to passe, that some couetously pursue to be rich among men, which often with-holderth them from seruing God; as appeareth by many of them, that content them rather to violate

late a good conscience, forgetting not only pietie, but meere humanitie, to accomplish their desires; mingling and confounding good intended, with euill acted; estranging themselves from all religious affections and inward holy desires; associating themselves with such as will applaude their vanities, and reiect the society of the good, of whom they might learne to serue the liuing God, by obedience & prayer. *How can you beleene (saith S. Iohn) seeing yee receiue glory one of another, and seek not after, nor pray for the glory which commeth from God alone?* Almost euerie man seeketh to outstrip another in carnall, but not in diuine wisdom. And therefore

1. Cor. 4. 7. 8

True and
false wise-
dome.

fore can they not attribute the praise of obtaining what they seeme to enioy, to the right cause: for they begin at their owne apprehension of what is good, and there-vpon build their weake wisdom; whereas they should beginne in the world to bee fools to the world, that they might be wise to God: as the Apostle counselleth; that, *If any man seeme to be wise, let him be a foole, that he may be wise.* For as Christ came not to call the righteous (such as reputed themselves pure) to repentance, but sinners (such as acknowledged their own imperfectiōs): so surely God giueth not wisdom to the wise (namely, to such as thinke the worldly wisdom sufficient) but to such as thinke

thinke themselves fooles wanting the true knowledg of diuine things. For, *the wisdom of the world is foolishnesse with God*; and hee catcheth these kinds of wisemen in their owne craftinesse. Although worldly pollicie may (as it doth) circumuent the innocent, yet cannot God be de- ceiued: for such is his deep and iust iudgement, & high wisedome, that he knoweth and iudgeth, he discerneth and condemneth, or appro- ueth, farre aboue the reach of mortall man. Man may de- ceive man, not onely by vi- sible actions of earthly and worldly deuises, but euen in spirituall exercises; for they may seeme to beleue, be- cause they so brag of them- selues; and to pray, because they

1. Cor. 3. 9.
Iob 5. 13.

*The hypo-
cite only
deceiveth
himselfe.*

they may be scene to kneele
at a piller to lift vp the eyes,
to strike the breste, and to
moue the hands and lips, as
if they were verie deuout:
And yet may their hearts be
full of gall and bitternes, and
their affections be set (like
Demas) vpon the world and
worldly things, wherein God
is not deceiued. But the hy-
pocrite that seemeth to bee,
and is not religious, godly,
faithfull, and truly zealous,
deceiueth himselfe, thinking
that God will content him-
self with the chaffe, that hath
no corne, with the leaues
without fruit, and with the
show without the substance
of faith, obedience, and prai-
er. And therefore the rich
man, and the worldly wise-
man, as coulsen germans may
not

not look for any applause at the hands of God, as they vsurpe it from men, but to receiue according to the inward disposition of their hearts and soules. God respecteth not the person of the rich, nor wise according to the world, nor reiecteth he the person of the poore; but according to the measure of grace in eyther hee approueth or reprobeth the; yet in the more dangerous estate is the rich man, as appeareth by the wordes of *Christ* himselfe, who obserued how riches wrought with men in the world, how it choaketh the word of God in them; working to the lust of all forbidden things, and against the desire of all diuine wisdom, which

*What rich
man deser-
ueth com-
mendation
and admi-
ration.*

which is the life of faith. And faith being the life of prayer is quenched thereby, and consequently prayer, which is the life of our soules, waxeth cold and withereth. Yet cannot this extend to euery rich man; for the *Wiseman* saith, that, *That rich man is blessed, which is found without blemish, and hath not gone after gold, nor trusted in money and treasure: adding, Who is he, and we will commend him?* for wonderfull things hath he done among the people, hauing bene tried and found perfect: let him bee an example of glorie, who might offend and hath not offended, or doe euill and hath not done it. By which wordes he intimates vnto vs, that rich men haue many and more
motiues

motiues by their meanes to offend, then the poorer sort haue : and that it is a strange thing to find a rich man so qualified by diuine grace, as he wil bestow his goods, and performe the duetie that God commands, to make heavenly friends with their earthly *Mammon*. Therefore our *Sauour* pronounceth such impossibilitie for a rich man to enter into the Kingdome of heauen, euen because of his couetousnesse and oppression, and because of his securitie, and seldome or neuer faithfully seruing the liuing God ; and againe denounceth woes against them, for that they haue their consolation in this world : not for that they oppress the poore, and get their

*why it is
hard for a
rich man to
be saved.*

their goods by vnlawfull meanes ; but because they haue their cōsolation, namely their carnall delights and pleasures , and not their spirituall ioy, and inward comfort of the holy Ghost heere in this life. Therefore beho- ueth it rich men to beware, they place not their hearts consolation vpon these worldly & fleeting vanities, but according to diuine counsaile ; *If riches encrease, not to set their mindes vpon them, but to vse them as they used them not.* For it is not meerely riches that maketh the vser, but the abuser of them vnhappy. And therefore, as there may be a poore man proude and couetous, euen in his small portion : so may there be a rich mā poor
in

in his owne conceit, and so bestowe and distribute his goods, as not onely not a woe, but a blessing shall be pronounced vnto him, as to the poore, beleeuing in God: for our *Saluour*, to encourage all, as well poore as rich rightly affected, and to stirre them vp to obedience and prayer, saith; *Reioyce & be glad, for I haue prouided for you a Kingdome.*

CHAP. VI.

*The force of liuely faith: and how hard a thing it is truly to apprehend the myste-
rie of Christ; and how easie
historically to discourse
thereof.*

THE promises of future
happinesse are able to
D stirre

stirre v^p the dullest heart, to
 waite, and worke out his
 saluatiō with fear & tremb-
 ling, with loue and obedi-
 ence, in faith & prayer; and
 yet it seemeth, Not manie
 wise, not many mighty, not
 many rich belecue this pro-
 mise. They seem rather to be
 leue a bond, a statute, a pawn
 or the promise of a rich mā,
 then they wil giue credit vn-
 to God vpon his oath, who
 yet neuer was found to pro-
 mise any thing but what he
 performed, to the good of
 euery one that (beleeuing)
 asketh any thing for him
 to receiue: he deceiueth no
 man that trusteth his bare
 word. *Abraham* might haue
 cast many doubts, being in
 a profane and Idolatrous
 countrey, brought v^p with-
 out

*The force of
 beleeuing
 God v^{pon}
 his promise.*

out the written will of God, being called thence by an inuisible power, to repaire into a remote country, vnknowne, and the conditions of the people strange vnto him. But he contrarily cast off all difficulties, and confidently resolved, against his owne naturall reason, and will of all his friends and familiars, and betooke him to the iourney, and ceased not till he came to *Canaan*. Who would not haue consulted with his kinsfolks & frends? Who would not haue looked for better assurance of good successe, before hee would haue aduentured to forsake his countrey and friends, and betake himselfe to the hazard of such an attempt? But he knew that he

*Every man
beleueth
not the my-
sterie of
Christ.*

that called him was iust, and
what hee had promised hee
was able to performe, and
would neither faile him nor
forsake him. Hee wauered
not as the most of vs do, tou-
ching heauen and heauenly
things promised; how can
we affirm we beleue it, and
yet giue our selues ouer to
the world? It is not indeed
euery mans case to know
the *mysterie of Christ*; but in
a kinde of generall appre-
hension, as hee is deliuered
in the outward word, accord-
ing to the Historie. But to
beleue that he came in the
flesh without man, to con-
taine two natures vnder one
visible forme; that hee was
God equall with the father,
and man like vnto vs; that
he cancelled the hand-wri-
ting

ting that was against vs; that in him we are reconciled again to God the father; that he sits at Gods right hand a mediator for vs, and that all beleevers shall ascend and rest with him in glorie; that our bodies that are corrupt, shall either die and putrifie, or be changed, and in fine, be glorified in the heavens. And to apply all this to our owne selues through faith, cannot but goe so farre beyond the ordinarie capacities of naturall men, as the God of heaven is aboue the God of the ayre. For as *Christ* said vnto *Peter*, flesh and bloud reueiled not vnto him what *Christ* was: neither can the natural man apprehend this heavenly myserie, and therefore cannot

belecue the promise of saluation to the comfort of his own soule, and consequently cannot pray to God in Christ. He can speake of, and dispute, and belecue the whole Historie of *Christ*, both how he was promised and prophesied, how he was crucified, and can relate e-very Article of Christian beleefe. And so farre the diuels know, belecue, and tremble. But this is the peculiar portion of Gods children, truly to depend vpon Christ, thorough faith grounded vpon knowledge; as belecuing that heauen is his portion, is the gift of God in Christ; who being the liuely image of God the father, teacheth vs to know God in the *Trinitie*, and the *Trinitie* in *unitie*:

tie : whom who so knoweth
not, and by knowing him
loueth him, and in louing
him obeyeth him, and in o-
beying him beleeueth him,
and in beleeuing him dooth
not pray vnto him. howsoe-
uer they seeme to vpholde
their knowledge, defend
their obedience, and bragge
of their prayers, they are all
but counterfeit. For no truly
spirituall exercise can bee
performed, or diuine grace
obtained, but by a man spi-
ritually qualified and belo-
ued of God, and who loueth
God : for vnlesse we feele in
our selues the loue of God
towards vs, wee can neuer
loue God ; for he loueth vs
first, and by the third person
of the *Trinitie* worketh loue
in vs towards him : and loue

*Who is truly
adopted in
Christ to be
the childe of
God, and
who not.*

being the band of obedience, and obedience the marke of our election, and consequently the seale, which hath the image of our Redeemer, whereby our adoption to bee the sonnes of God is confirmed to euery one that beleeueth. Not to euery one that pretendeth to loue, obey, and serue him; but to him only whose heart is right before the Lord, who heareth the word, beleueth the spirit that wrote it, and bringeth forth the fruits of it, namely, to doe what is therein commanded, and to auoyde things forbidden therein; he, euen he is the vndoubted adopted sonne of God, and whatsoever he asketh the father by the spirit in the sonne, hee shall

shall receiue it: for he hath the promise of the blessings of this life and the life to come. Contrariwise, such as neither yet haue, nor desire to haue this feeling, this faith, and this dependance on God, howsoeuer they pretend that they are the sonnes of God, for that they can only talke, like, and performe some outward duties as the true sonnes of God do, yet iet them not deceiue themselves, they are not yet out of the lees of their originall, neither haue they remission of their actuall sins; but the Bond is yet against them depending vncancelled, though they associate the sonnes of God, and not only in humane affairs conuerse, but in diuine dueties.

communicate with them, as in hearing the word preached, in the sacraments, and in publique prayer. They are yet but bastards, & no children; they neuer truly tasted of the milke of Christs spouse, nor euer drew the life of grace out of her breasts: no more then did *Cham* in the *Arke* with *Noah*, *Ismael* in the house with *Abraham*, *Esau* in the company of *Iacob*, who inwardly did not partake of their fathers vertues, of obedience, faith, and continual praier vnto God, the God of their fathers.

CHAP. VII.

Naturall fathers cannot be-
get children good or euill of
their owne wils; but they
that are begotten anew of
God, are only good and like
vnto God, before whom the
vnregenerate, howsoener
seeming holy, are hypocrits.

EArthly fathers cōmon-
ly beget childrē of their
owne corporall likenes, but
the godliest father cannot
propagate in his children
the graces of the spirit, ney-
ther can profane fathers by
their finnes make their chil-
dren sinners. For it is found
by experience, that good fa-
thers haue often wicked, and
wicked fathers godly chil-
dren. But the children of
God, begotten anew by the
holy

holy Ghost, can neuer fall from being like vnto him that begat him. And therefore doe they much dishonour God, who in wordes professe they are his sonnes, and yet in their actions they resemble the image of *Sathan*. It were a great blemish vnto a godly man to be wrongfully supposed the father of a wicked sonne; much more is God dishonoured by such as would seeme to be, but are not of his seed. For they that are of God indeed, cannot but in some measure resemble him, in being righteous as he is righteous: that is, *By casting off the olde man which is corrupt; through deceivable lust, and to put on the new man, which after God is created*

Eph. 4. 22.

ated in righteousness and true holines. This casting off and putting on, doeth teach vs that there is in vs something that befits vs not to retaine if we will be the true sonnes of God, not by reputation among men, but by imputation in *Christ*. What is to be cast off, and what to bee put on, is plainly exprest in the Apostles wordes before mentioned, namely, to cast off all deceiueable lusts, (which includeth all things forbidden) and to put on righteousness, which implieth a spirituall indowment of al heauenly graces; among which, none is of that singular force, vertue, and effect, as is zealous and heartie prayer in faith vnfaigned, which none can effectually

*What we
ought to put
on, and cast
off.*

ſhould make but ſuch as haue put on this new man: for the olde man knoweth not how to pray, being clothed with corruption, and blinded with the miſt of ignorance. The new man onely, ſhaped in holineſſe, knoweth to whom, when, in whom, for what, and how to pray; all which circumſtances are duly to be conſidered in prayer: and yet neither of theſe dooth the naturall, that is, the old man truly apprehend; and conſequently the lip-labor that he pretendeth to beſtow in prayer, is not onely not profitable, but ſinfull.

CHAP.

CHAP. VIII.

*Carnall wisdom hath not
chiefe place of counsell in
the regenerate man: he de-
pendeth on God, and not on
the meanes in any enter-
prise.*

FRiends (we obserue) do
most vsually communi-
cate together, not by way of
dissimulation, but by sincere
affection: and one is ayded
and comforted of another,
according to the occasions
each propoundeth to other.
And shal we think that that
man that loueth God, will
estrangle his occasions from
the counsaile of God? Will
hee deliberate of any matter
of importance, but will first
consult with the Oracle of
Gods

Gods mouth? And will hee not impart his occasions by powring them forth vnto him in praier? assuring himselfe that God againe will answer him by his holy spirit, and by him certifie his spirit what he shall doe, and what course hee shall take, both for the atchieuing of the good he desireth, & for the auoyding the danger he feareth. No carnall counsel whatsoeuer, not warranted by the word, shall be admitted to that consultation or resolution: he will abandon all carnall respects, and onely holde himselfe to diuine direction: hee will not vse *humane wisdom*, but as it were a hand-maide to *diuine prudence*. It may serch and find out such wants, and corporall

*Carnall
wisdom
a
hand-maide
to diuine
prudence.*

corporall necessities, as are
fit in spiritual vnderstanding
to be supplied, but leaueth
the execution to diuine wis-
dome, which produceth
faith, and *faith prayer* for the
obtainning thereof at the
hands of God. And as *Ab-*
raham left his seruants and
Asses behinde him when he
went to offer vp his sonne;
so doth this heauenly wise-
dome leaue all carnall re-
spects behinde when it ap-
procheth towards God, to
offer the sacrifice of prayer
or praise. Contrariwise, it
is too manifest, that the most
carrie their carnall vanities
with them euē to the Altar;
making their petitions part-
ly in the flesh and partly in
the spirit, in part beleeuing
and in part doubting, halt-
ing

*To pray to
God, and
to beleue,
in meanes is
spirituall
adulteric.*

ing before God, and yet seeming to walk vprightly before men, who iustifie or cōdemne the outward action, not seeing the inward heart.

To pray vnto God with the lippes for any corporall benefit, and yet to haue the eye of the hart fixed in confidence vpon naturall means, is a kinde of spirituall adultery. For, what man is hee that hauing a wife, outwardly affable, vsing wordes of loue vnto him, and yet her heart set vpon another man, will not thinke her a faithles and vnchaste wife? And is God lesse icalous think we, who craueth our hearts when we shall worship him in words and outward shew of works, when our consciences cannot but tell vs that
we

we aske that of God which we inwardly belecue more probable and possible to be obtained by meanes without him? Is not this a falsifying of our faith and dissembling of our prayers? Is not this a manifest breach of the law that saies, we shal haue no other Gods but *Iehouah*; as also not to take his name in vaine, as they do that call vpon him with the lips, their hearts farre from him?

The *Jewes* thinking to make themselves strong by the *Egyptians* and other carnall meanes, lest their dependencie on God; & therefore did God denounce his iudgements against them:

Cursed is the man that trusteth in man, and maketh flesh

(any

Esa. 2. 21.

A curse on them that leave God to depend on other meanes.

Ier. 17. 5.

(any kind of carnal meanes) his arme, and withdraweth his heart from the Lord: hee shall not see, when any good commeth. How can he then attribute praise or prayer vnto God for whatsoever successe, when he groundeth his hope on earthly meanes, and not on God? Nay, though hee pray vnto God, and yet dependeth more, and puts more hope on secundarie meanes? if he find that come to passe that hee desired, how can hee but yeeld part of the praise vnto the mediate cause, wherein hee in part trusted? and so derogate the praise due vnto God, who is eyther all or no part of the cause of that wished successe. For although God vse naturall instruments

ments to effect his will, not onely in relieuing his children when they pray vnto him, but also in punishing the wicked when they offend; yet are these meanes onely of, and by God, working, not as man willeth, but as God foreseeth fit for the good of the one, & punishment of the other. God vsed clay to cleere the eies of the blinde man: if the blinde man had yeelded the thanks to the clay as the cause of his sight, though hee had likewise giuen praise vnto God, hee had robbed God of his right. For to allow vnto God a fellow-helper, were to argue him of himselfe insufficient; as som most fearfully belch forth a most superstitious praier, saying,
God

God and our Lady do this or that, or preuent this or that; whereby they eyther make God no God, or a God not absolute in power, nor without a cooperator complete, which cannot bee but most horrible blasphemie. I hereby yet inferre not that it is vnlawfull to giue reuerence vnto the means which God vseth for our good, as *Dauid* did to *Ionathan*; yet no further but as to the instruments, without which God might haue effected his worke, eyther by other meanes, or without any meanes, nay, against means, as not tied to any secondary meanes of necessitie. *Hezekiah* being healed with a cluster of figges, did not perswade himself that nothing else

else could haue done the
 cure, but that whatsoeuer
 God had made the mediate
 cause, howsoeuer contrarie
 to the opinion that man
 might haue of the thing, it
 would haue wrought the
 same effect. For he is able by
 weakest means to performe
 the greatest worke; as it ap-
 peared by the ouerthrow of
 the wals of *Iericho* with the
 sound of *Rams hornes*. And
 as he worketh by meanes,
 so sometimes without
 meanes, euen by his word,
 as in healing the *Cananitish*
 woman, and the *Centurions*
 seruant: nay, such is his ab-
 solute power as he worketh
 as familiarly and easily a-
 gainst meanes, as in bring-
 ing water out of the hard &
 drie *Rocke*, making the wa-
 ters

God works
 by meanes,
 without &
 against
 meanes.

tersto diuide as the *red Sea* and *Iordan*, in making the Sunne to stand still in *Gibeon*, and the Moon in the valley of *Aialon* at the prayer of *Iosuah*: and causing the Sunne to goe backe in his sphere contrarie to, and against his naturall motion, at the prayer of *Hezekiah*. The holy Scriptures are full of such sweete examples of the absolute power of God, who to effect them requires necessarily no other human meanes but faithfull praier: not the praier which passeth onely the lips, the affections of the heart being extrauagant, but that prayer which proceedeth from the sanctified soule, well and rightly tuned in all her faculties; the *understanding* thinking on

*How the
soule must
be qualified
in time of
prayer.*

on nothing but on God, the *will* onely louing him, the *memory* coueting to retaine nothing but him, the *desire* aspiring to no other happinesse but what he hath promised vs in his word. In this maner were our holy fathers qualified, and in this sweete consent of the affections poured they forth the concordant harmonious praiers that wrought these former most admirable supernaturall effects, in altering the naturall course of those creatures which he himselfe set in the firmament, neuer to be moued to the end of the world.

CHAP. IX.

It is a dangerous thing to pray vnto God vnprepared; but most safe & sweet vpon diuine premeditation, arising of grace, not of nature.

HOW can this but moue
A kind of feare in men
who presume to thrust
themselues into the pre-
sence of God, vitering prai-
ers in wordes, their *under-*
standings being carried from
God through the vanities
of this life, their *wills* beeing
besorted with the loue of
carnall things, and their *de-*
sires thirsting after worldly
aduancements? Are these
mens prayers of force to
cast downe holdes? to alter
the

the natural course of things?
or can they obtaine any
thing at the handes of God
but reproofe? But men that
are wise in Christ, enlight-
red with the diuine spirit,
feele motiues in themselves
of another kinde; not stay-
ing below, their affections
set vpon the *golden Calfe* at
the foot of mount *Sinai*: but
they ascend vp in their harts
to the holy *mount of Grace*,
and there conuerse they fa-
miliarly with the true God,
leauing the *flesh pots*, the *O-
nyons and Gourds of Egypt*,
and feede on the *heauenly
Manna, Angels bread, the
bread of life*: whereby they
becom so rapt vp from earth
and earthly things, as they
haue their conuersations al-
readie in the heauens, by

their heavenly communication with God in their spirits. Their prayers & sweet conference with God for the time ended; they then returne to the performance of their lawfull affaires, and therein walke (as it were) with God, liuing so sincerely with, and among men, in the feare and loue of God, as if they were in the reall presence of God.

*Nature
teacheth vs
not to pray,
but the spi-
rit of God.*

To this degree of perfection none can attaine by his naturall vnderstanding or will, but by the administration of the spirit of God only, who teaches vs how to pray. God commaundeth all men to pray, and yet giueth not all men the gift of true praier; and therefore euerie man is bound to aske
of

of God power to aske: although it may seem strange to a carnall man to aske power to performe the selfe-same thing that hee performeth in asking. But it is to be considered that there is a verball and lip-kind of asking, and there is a cordiall & heartie praying; and he that doeth it not from the heart, may utter it with the lippes, and in words may seeme to pray, and yet the heart remaine estranged and full of rancor and euill affections. But such is the force of liuely faith, that it cannot conceale it selfe: for if it bee in the heart it will shew it selfe in the efficacie of prayer; which praier onely hath the promise to obaine, beeing made in the name of Christ

to God, & hath the promise to be granted for his sake by God. For in Christ are the promises made vnto vs, both of spirituall and corporall blessings, and in him, and by him sealed vnto vs and confirmed: so as there is no cause of doubting left vnto the faithfully asking; alwayes prouided, that he ask not the thing, the graunting whereof is not warranted in the word of God, that hath made vs a generall warrant of granting whatsoeuer wee aske; with restriction yet, that it bee agreeable to his wil, which also includeth all things that he seeth best for vs to receiue. For such is the wisdom, prouidence, and loue of God towards vs, that like a father he will not giue

vnto his children a *Scorpion* instead of *Fish* : he will not giue them hurtfull things instead of helpfull. And therefore it behoueth vs to inform our selues by his word what is consonant and what dissonant to his will, that we may auoide to aske forbidden things, & with boldnes aske things lawfull. In the prayer which Christ taught vs, we pray, *Thy will be done* : wee must not therefore wilfully attempt to aske, much lesse to do any known thing to the contrarie. But such is our corruption, as howsoeuer we seem willing that the will of God should be done, we yet retaine a kinde of inward desire that God would doe according to our wills : for naturally the will of man

*The will
peruersts
the mind.*

is neither rightly affected towards his owne mind, nor towards the will and word of God. It is the rule of right reason that the *will* should be directed by the *minde*; but contrarily and preposterously the *will* ouerwayes the *minde*, and drawes it as by cōstraint to many inordinat desires: and therefore when the *minde* begins to incline it selfe to the sacred exercise of prayer, the *will* as an vnequall yoke-fellow peruersts the *minde*, & distracts it into many noysom lusts, & wandering thoughts. This cannot the most godly and most faithfully zealous man but find in his deuoutest praier: and therefore wee ought in our prayers to restraine our cogitations from earthly things;

things ; and the more wee
feele them to range here and
there (as sensibly wee may)
so much the more earnest &
zealous we ought to be, and
so much the more watchfull
that they steale not away
our spiritual affectiōs, which
cause the minde to ascend e-
uermore vpward to the
Throne of his grace, who by
his holy spirit is readie to as-
sist our spirits, to suppress
our erring thoughts, and to
rectifie our mindes ac-
cording to his
own will.

CHAP. X.

*Whence all our transgressions
do proceede, and the reason
why we cannot pray aright,
& the means to reform it.*

OUr transgressions proceede all from this, that against the rule of diuine reason, we preferre our will and our desires before the most holy will of the Lord our God. How then can we truly seek him whose will our wills (as much as in vs lieth) seeketh to resist? The Apostle sheweth the reason, saying, *The naturall man hath such a mind as cannot vnderstand the things of God, and such a will as is not subiect to the law of God, nor indeed can be.* How then can
the

the minde conceiue how, or for what to pray? And how can the will frame the faculties of vtterance and other diuine affections? How can it frame it selfe to pray vnto God according to the right rule prescribed vnto vs by God? seeing that this exercise is sacred, holy & spiritual, & the mind & wil altogether carnall & profane. And therefore al the prayers which natural men make in the habite of the olde man, do not onely not profit them, but turn rather vnto a curse then a blessing vnto them. What man is hee then knowing this, will lie still in his natural corruption and ignorance, hauing the way laide out before him, the meanes of direction offered him, the
promise

promise made vnto him, and the reward assured him? the way is Christ, the directiō in that way is the word, the promise is to receiue what wee aske, and the reward is life eternall: the way is straight, the direction plaine, the promise iust, the reward great. In earthly affaires there is a continuall common emulation who may grow greatest, wisest, & most glorious, whose best reward is but a vanishing shadow. How foolish then are wee to see and suffer all men to outstrip vs in spirituall things, and our selues to lagge behinde, loth to goe forward in diuine duties; as trewantlike schollars with ill wil, and by compulsion prepare them to the Schoole? He

Hee then that may and will not endeavour to attaine vnto diuine knowledge by the word, and thereupon, namely vpon the promises of God made therein, to builde a liuely assurance of Gods neuer-fayling goodnesse towards him; and in that faith will not seeke God in all his occasions, by continuing prayer; is neyther worthy to haue the promises performed vnto him, of the good things of this life, nor of the life to come. Let vs therefore learn to deny our selues, and endeavour to subdue our owne wills, and wholly to subiect them to the will of God: so shall wee neuer vndertake, consult, determine, or conclude any action, vntil wee haue enquired what the will

will of God is therein, by
faithfull prayer.

CHAP. XI.

*The neglect of the communi-
cating with God in prayer,
is the cause that many run
headlong to their owne ru-
ine, seeking what they need
in a wrong course, not fee-
ling their owne spirituall
wants.*

THe want of holy search
& desire to be enlight-
ned in the diuine duction of
prayer, and to bee directed
therein, is the cause that so
many men runne headlong
into their owne ruine, in
rashly enterprising that,
without communicating with
God, which they in naturall
reason

reason conceiue will prooue to their high contentment; as in making choise of religion, the highest point of diuine wisdom; in choosing a wife, and the like. The *Schemites* without consulting with God tooke vpon them the scale of the couenant, which was a true note, truly taken of the true children of God; but because they took it to a carnall end, what reward they had, appeareth *Gen. 34.* So did *Simon the Magician* couet spirituall gifts, to vse them to carnall ends: and the like doe they that to obtaine corporall maintenance, and to be free from some calamitie, rashly & without consulting with God (by learning his word and by prayer) thrust themselves

selues into the Romane Catholike, or into any other false Religion. Nay, to intrude into the profession of the true Religion, for the respects abovesaid, and not in a feeling of diuine loue to the spirituall effects it worketh, to Gods glory and their owne comfort; is not onely not to be truly religious, but vnder the cloake of true religion to be indeed a profane Atheist. God commands vs not to cōtract marriage but vpon due deliberation and consideration, & forbids to contract with any of a false Religion. *Isack* and *Iacob* fearing and obeying the liuing God, sought their wiues, not by worldly aduice, but therein to be directed by God. And to that
end

end did *Abrahams* seruant pray vnto the G O D of his Master *Abraham*, that hee might bee guided by some diuine instinct how to chuse a wife for his Masters sonne, and all things succeeded vnto him beyond naturall reason. But *Eſau* contrari'y, without consulting with God, or communicating with his parents, tooke him wiues of the Gentiles, a profane & irreligious people, such as (for the Iewes to contract matrimonie withall) was an abomination. Prayer or consultatiō with God is the best, but the last worke; of chiefest, but of least regard in this age in most capitall causes, and of greatest consequence. And therefore the most of them succeed to the
per-

perpetual trouble and griefe of the parties. And that which hath been said of the former two, namely of the choise of Religion and a wife, may hold for, and in all other matters belonging to the life and gouernement of man in this life, especially in the election of some function or calling in Church or Common-weale; wherein experience maketh manifest that little or no conscience is made to craue direction from God: but according as the profession or mysterie seemeth likely to proue profitable or discommodious, is the desire made the more hote or cold. But to consider how it may stand with Gods greatest glorie, & our most comfort and spirituall
con-

contentment; it is the last matter thought vpon: they beginne at the wrong end; they first seek the world and worldly things, and then as leisure will serue, they will seeke heauen & holy things, where we should seeke heauen and the kingdom thereof first, and then by diuine promise, all things els should be administred vnto vs. But the reason why som men are so backward in seeking God; to bee guided by him in these high occasions, may seeme to grow from a conceit, that if they should vnfolde their desires to God, who seeth all their hidden and pollicicke equiuocations; he would find that their outward prayers to him, and their inward hearts towards him,

1. Job. 3. 20.

Act. 20. 27.

him, would appeare so farre vnlike, as he would haue no respect vnto their offerings: and therefore couet rather to conceale their counsailes from God, and climbe vp to the obtaining of their high purposes, by the scale of their owne deuises, saying in their hearts, *How doth he know it? Thou foole; if thy heart condemne thee, is not God greater then thy heart, and knoweth all things? But if thy heart condemne thee not, thou hast then boldnesse towards God.* If then thou haue boldnesse, thou mayest freely repaire to the Throne of his grace; and as he hath communicated vnto vs all his counsaile, shall we bee scrupulous to let him know ours? What is it that the poorest and basest seeming

ming childe of God, may not freely speake vnto him? Who of the ancient godly fathers did not discouer their own imperfeciō? *Peter* blushed not to acknowledge the deniall of his Master with bitter teares: *Dauid* was not ashamed not onely to confesse, but to inroll the acknowledging of his sins with his owne hand, to the end that all his godly posteritie might learne, not to hide their faults from God, but to make them knowne to men. *S. Paul* likewise thought it not any disparagement to his credite being an Apostle, that *Hee was a man solde vnder sinne*, that *hee was buffeted of Satan*, that *hee did what hee would not, and could not doe what*

we ought to unfold our imperfeciōs to God, yea, and to men upon occasion.

what he would. None diuinely enlightened by tasting of, and beleeuing the good word of God, that euer coueted to conceale their imperfections from God, knowing & assuring themselves that he is mercitull, and forgiveth the sinnes of the truly penitent. *Against thee, against thee onely* (saith David) *I haue sinned, and done euill in thy sight.* Hee was a great King, chosen after Gods owne heart; yet not ashamed to acknowledge a greater King, whom hee as much feared to offend as the most dutifull child the most stern and seuerer father, and therefore was bold, with the confession of his sinnes to ioyne prayer for the remission thereof, and obtained it.

I am but dust and ashes, saith *Abraham*: I am not worthy the least of Gods mercies, saith *Iacob*: my fathers house (saith *Gideon*) is the least of all Israel: I am not worthie (saith *S. Paul*) to bee called an Apostle, yea, he confessed himselfe the chiefest of all sinners. These examples of humilitie may be preuayling motiues to moue vs to imitate them, and to beware how wee follow their contraries, in pride, as *Nabuchadnezzar*, *Senacherib*, *Pharaoh*, and such like imps of insolencie; who althogh they were Kings of greatest greatnes, & we the meanest of men, yet if wee embrace not humilitie wee may bee found as haucie as the hauciest of them. For they had
their

*The basest
may be as
proude as
the most ar-
rogant.*

their pride but according to the measure of their greatnesse, and so may the meanest exceed in pride beyond the measure of his best means. They thought themselves not onely not inferiour, but equall, nay about God in power, and therefore had none about them to obey, and consequently, none to whom they were bound to pray. And whosoever exalteth himselfe about that which he is, be he the highest or the basest among men, hee equalizeth the proudest of the former in their vnlimited desires. For, as the former rebellious Potentates banded themselves against God, in their impious blasphemies; and as *Nimrod* threatened to scale the heauens

heauens by his haughtie Babel: so no doubt but the meanest proud man, that ambitiously aduanceth his heart aboue that which indeed he is, and to attain vnto heauen without obedience and prayer vnto God; hee is as high a rebell in his heart as eyther *Nabuchadnezzar*, *Senacherib*, or *Pharaoh*, and his reward in the wrath of God shall be as great as was theirs
or *Nimrods*.

F C H A P.

CHAP. XII.

*Murtherous hearts, haughtines,
and pride may lurke under
the habit of outward hum-
bleness.*

MAny such rancke and rebellious spirits walk in the habite of outward humbleness, as that *Dominus Dominantium*, that calls himselfe *Servus servorum Dei*: hee that saith he is the *servant of the servants of God*, and yet Antichristianlike endeouours to set vp and supplant Princes. And his Votaries of pouertie and voluntarie beggerie; are not many of them fit and inclinable to any impious and most treasonable actions? how haue their handes (in shew lifted

vp towards heauen) bin imbrued in the blood of Princes in the earth? If their covert and concealed workes of darknes were discovered, if their infernall stratagems were reuealed, and their desires knowne to mortal men as they are found out, and seene by God; they could not appeare but meere monsters, such as was *Balthazer*, the murtherer of the Prince of Orange, the Frier, & that miscreant *Renaliack*, that foiled their fists in the blood of the two last Kings of France: and yet had euery of them his pretence of great deuotion, in attempting and perpetrating these capitall villanies: They pray, they receiue their sacrifice, and haue promise of, & they be-

*Murderers
of Kings
haue a shew
of humble-
nesse and
deuotion.*

leeue to bee registred and canonized among the Saints in heauen, and yet fellow-murderers with *Iudas*, with whom they shall partake their euerlasting reward, without more serious sorrow, and truer repentance for their villanies, then any of them seemed at their deaths to professe. Are these the instruments that are vsed by the Pope, the pretended Vicar of Christ, to support his humble ambition, and ambitious humblenes? Must these be the Axes and Hammers to cut and break down Princes, and to confound Kings and Kingdomes, not concurring with his vsurped Antichristian insolencie? Where is then the effect of their great penance, much fasting,

fasting, many praiers, and infinit sectaries, and their deuotions? Are these their meritorious workes? Cannot they defend their Antichristian superstitions without the murdering of Gods owne annointed? without treasons, rebellions, massacres, & sheddings of bloud? Who doth not then abhorre their impieties? And who obserueth the least of these committed by any true member of that Church, which this malignāt Church holdeth hereticall? And yet all men see how it hath been defended from all their diuellish complotments, by no other meanes but by faith in God, and prayer to God. Haue not their most hellish attempts many pretences of

a holy beginning? A set cō-
uocation of preaching and
prayer, imposition of hands,
vowing of helpes, conioy-
ning of forces, and whatsoe-
uer else may serue to the per-
petration of any bloudie a-
ction. If these most impious
consorts enterprise not their
wicked acts, but in the shew
of calling mutually on God,
were it not a shame to pro-
fessed Christians to attempt
any matter lawfull, of great-
est moment, without touch
of any consideration of the
necessitie or vilitie of faith-
full prayer? If the children
of darkenesse can point out
their more then heathenish
attempts by the outward
tokens and termes of deu-
otion to their assured con-
demnation; what will be-
come

come of cold Christians that
so little regard the holy duty
of prayer in all their actions,
to their soules saluation?

CHAP. XIII.

*Every faithfull Christian findeth
comfort in prayer: the
neglect whereof admits
many evils.*

VHo is that faithfull
Christian that hath
practised this holy exercise,
and hath not found comfort
to his conscience, and helpe
in his occasions? Whosoever
findeth the continuance
of inward vexation of the
mind, let the cause arise from
spirituall or corporall occasions,
he may assure himself
it proceedeth, most ordinarily

rily at least, from his seldom
or neuer praying vnto God.
Griefe oftentimes procu-
reth teares, which seem som-
thing to assuage the sor-
row: but it is (as it were) the
slacking of the band that
gripes the wound too hard:
but teares passing from the
heart through liuely prayer,
doe not onely ease the griefe
for a while, but heale it alto-
gether; and keep the woun-
ded parts sound, so long as
the plaster of true prayer
is applied, with faith there-
unto. The teares that wee
spend must bee spent before
God, who hath promised to
receiue them as they fall from
a liuely feeling heart, and to
put them in the bottle of his
remembrance, reseruing them
as witnesses of our true re-
pentance;

penitance; that the finnes, in sorrow whereof we shedde them, may be washed away by the bloud of Christ, and not to rise vp in iudgement against vs. And these teares are of themselues as so many petitions vnto God, who hath bound himselfe by promise to register them, as so many preuayling requests; wherby he giues oftentimes what inwardly we desire, as soone as the first teare falls from a broken and contrite heart. *Dauid* affirmeth that God pardoned his sinne as soone as he had any motion to craue it. God requireth not our prayers because hee hath neede of them, as a seruice beneficiall or profitable vnto him; but because wee hauing neede of his graces

Psal. 32.

and blessings, and that hee loueth vs in his beloued son hee willeth vs to pray vnto him for euery spirituall and corporall blessing. And although it be true, that *hee knoweth wherof we haue need*, yet in common reason, hee that wanteth and disdaines to aske, he is not worthy to receiue that whereof he hath neede.

CHAP. XIV.

The most happiest men in the world are they that most often communicate with God in prayer; and not the most glorious worldly men, whose miserie is to come; and what consolation remaineth for the godly.

THe men that haue greatest shewes of happinesse

nesse in this life, are not the blessedst men; but the poor in spirit, that haue their continuall recourse vnto God, they that communicate often with, and truly pray vnto him, although their estates bee neuer so vnpleasant to flesh and bloud, yet theirs is the promise of this life and the life to come.

The Church of Corinth in the beginning consisted, as appeareth for the most part, of the poorest and meanest of the people, and such as appeared to the world fools and Idiots; and they that seemed more wise, more mightie & more noble, were left out of the number of them that were called. Yet God preferred not the base in the world before the noble.

1. COR. I. 26.

*The most
glorious in
the world
are not al-
wayes the
most godly.*

ble, to make them proud of their calling, but that they might be constrained, as it were, to reioyce in the Lord, by whose mercie they had obtained in Christ wisdom and all things necessarie to saluation, before the more glorious in the world, although they were the most base and abiect of all others: and to moue them so much the more readily & willingly to serue God in thankfulnessse and prayer, to testifie their loue to him for his mercies towards them. And heauily it will befall them, who hauing receiued so many blessings at Gods hands, are no whit the more moued to loue him: and so many threats for their vnbeleefe and ingratitude, and yet not
moued

moued to feare him. Will they not bee drawne then from their deceiuing vanities? will they rather then for lesse then an apple or a messe of pottage, disclaime their birth-rights, and loose that Kingdome and Crown so dearely purchased for the faithfull? Nay, were the losse of it all, it were not so horrible. If a man missing of the good promised, could auoid the dangers threatned, it would something mitigate the despayring conscience, and ease the troubled mind. If after death there were neither life nor death, if a man might haue no being, nor feel or endure tormēt, though he had no comfort; it were a kinde of ease to the carnall mind, that knoweth no other heauen

heauen then the profits and pleasures of this life, nor feareth other hell then the miserie, penurie, and afflictions of the same. But the case is otherwise ; they that misse the kingdome of heauen by not beleeuing the promise of God, by not praying vnto God for direction in the course of their liues, may assure themselues, thogh they seeme not yet to belecue it, that there remaines for them and attends them, the God of darkenesse, and the Angels of horror and torment. And therefore they that are wise in Christ, enlightened with the sanctifying spirit of God, obserue the difference between sinne and sanctity, betweene the carnall and the spirituall, betweene the olde
and

and the new man, and finde that the pleasing vanities of this life, and the reioycing of the worldly minded haue no solid or sound assurance of continuance, no not for a day; and after commeth the seueritie of iudgement. But the spirituall man, vndergoing with patience the bitter miseries incident to a religious and godly life; considereth that the continuance of it is but a spanne long: and there attendeth him mercie and consolation perpetuall. And therfore beareth he the yoake without grudging, spending his time, not in wantonnesse and chambering, not in vanities and carnal pleasures; but in all temperance and humblenesse of minde: neuer so cheered,
neuer

*The true
comfort of a
Christian.*

neuer so full of consolation and alacritie as when hee is hearing God speake vnto him by his word, as by preaching or hearing of the same: and finding himselfe truely and aptly prepared, and zealously exercised in the most holy dutie of praier and heauenly meditations, wherein hee speaketh vnto God. This is his comfort, herein are his ioyes, and nothing is so sweete vnto him as heauenly continuall contemplation; whereby hee passeth by both the pleasures and penurie of this life, as things of that weakenesse to moue loue to the one, or feare of the other; as hee respects them not, but placeth all his affections on God, with whom he knoweth that his

his prayers doe at all times
so faire preuaile, as *at what
time soeuer he asketh, hee re-
ceiueth; whensoeuer hee seek-
eth he findeth; and whensoe-
uer he knocketh he is admitted
into the presence of God.* And
whatsoeuer misery befallerh
him in this life, hee feeleth it
not so vnfauorie to himselfe
as other men conceiue it,
that beholde and obserue it
in him. As our Saujour told
his Disciples that hee had
meate to eate which they
knew not of; so hath euerie
sanctified & regenerate man
comfort that carnall men
know not of; which giueth
him such sweete feeling of
present happinesse, through
the assurance of his future
promised glorie, that he see-
meth through the abundance
of

of his consolations, rapt as it were alreadie out of this earthly Tabernacle, into the heauen of heauens, where he hath his conuersation in the spirit with God, though hee corporally remaine in this inferiour world.

CHAP. XV.

True contentment, not gotten by nature but by grace, which produceth prayer, the onely meane to obtaine all good.

Spiritual cōtentmēt none can attaine vnto by his owne naturall powers: and therefore there is a spirituall meane to be vsed for the obtaining thereof, which the Apostle teaches, saying; *Let*

Phil. 4. 6.

your

your requests be shewed unto God in prayer. And, Who so lacketh wisdom, let him ask of God, which giveth to all men liberally, and reprocheth no man, and it shall be given him.

Iam. 1. 5.

This wisdom is not the wisdom of the world, but the knowledge how, when, and what to ask, to conform vs to the likenes of him that hath begotten vs anew, who hath left vs an example, that wee should follow as deare children. If then we be the children of God, & Co-heirs with him of that heavenly Kingdom; shal we not with him walke as becommeth children of such a father? Shal our head weepe and lament for our sinnes? Shall he suffer for our transgressions? and shall wee laugh and reioyce

*1. Pet. 1. 21.
Eph. 5. 1.*

ioyce in the vanities of this life, and yet think to partake with Christ of his purchased Kingdome? Hath he so farre purchased for vs, as we need neyther suffering nor patience, faith nor prayer? Shall we think our selues like that vnspotted Lambe of God, and yet defile our bodies & soules by committing sinne vpon sin? How can we then come vnto our father which is in heauen, where no profane thing can haue any being? If God heareth not sinners, where shall the sinfull mans prayers appeare? And how can he haue his conuersation in heauen, as *S. Paul* had, or walke with God, as *Enoch* did, whose soule and spirituall part, which ought to ascend by the wings of
faith

faith towards heauē, is pressed downe by a most vgly and filthy dunghill the bodie, clogged with the masse of sinne? Cast off therefore all carnall and vncleane affections, purifie & clense your hearts by liuely repentance, that the sauing bloud of the Lambe being sprinkled vpon the dore posts of our beleeuing hearts, the holy spirit of God may enter, and teach our spirits rightly to crye *Abba* father. So shall wee apprehend that sacred renewing grace, that shall breede this most sweet and heauenly change, namely, to make vs of the children of wrath the children of loue, of the children of disgrace the childrē of glorie; which change is not, nor can be where

where faith faileth : which faith is not obtained in respect of our prayers, or any desert of our selues, but only and altogether of the free fauor and good will of God in Christ, in whō, for whom, and by whom we haue promise to obtaine the fulnesse of spirituall contentment.

CHAP. XVI.

God being wisdom it selfe, knowes how to deal with vs for our best aduantage and his owne glorie, which aboue all things wee must respect in all our prayers.

GOD being wisdom it selfe, knoweth better then we what is fittest for vs to receiue, and for him to giue;

giue; in both which his glorie must goe with our desires, as it will of necessitie in his giuing. And if wee seeke not his glory in all our demands, we breake the order prescribed, namely, to *doe all to the glorie of God*: much more then should our prayers, which are the highest seruice wee can doe vnto God, tend to the honour of his Maiestie, beyond the desire of supply in our owne necessities, and that is in making our prayers vnto him, to be confident that he is iust, and will according to his promise satisfie our iust desires, so farre as may bee most for our benefite. For we cannot truly iudge what is most expedient for vs: we may aske for, and think that best

*God is best
pleased with
faithfull &
religious
importuni-
tie.*

best for vs, which God in his wisdom knoweth most in-
conuenient; and that to bee
hurtfull & euill for vs, which
hee seeth to be most for our
good. It is therefore agree-
able to the right rule of true
faith, to subiect our wills to
the wil of God, and to frame
all our petitions according
to the rule of his word, which
teacheth vs to aske corporal
things, with condition that
he be pleased therewith, and
spirituall & heavenly things
as the graces of the spirit,
with a full assurance to re-
ceiue. And the more con-
stant and earnest we be, and
the more we presse God to
giue them, so much the
more it pleaseth him: as to
importune him to giue vs
power to mortifie our cor-
rupt

rupt affections to kill sinne, both in our harts and members, to begge the increase of faith, obedience, loue towards God and our neighbours, peace in our selues and with all men, patience in suffering Gods corrections, gentlenesse, meekenesse, temperance. To aske these absolutely and constantly, is pleasing vnto God, is acceptable vnto him: wherein yet we are to beware that wee aske not spirituall gifts to carnal ends, as did *Simon* the Magician; but to Gods glorie, as *Salomon* asked wisdom. For the holy Scriptures teach vs, that God suffereth many profane men to vsurpe spiritual functions, as preaching, prophecyng, and casting out Diuels, to whom

G

yet

yet God will say, *Depart from me, I know you not.* The like may be said of praying, namely, of meere babling with the tongue without the consent of a feeling & faithfull heart. And in all these to shew more outward sinceritie then to haue inward sanctity, is meere hypocrisie.

CHAP. XVII.

Three principall motiues to stirre vp men to pray, whereof the chiefeſt is neceſſitie.

THere bee three principall motiues to stirre vp Christians to prayer; first, Gods commandement, *Pray continually, 1. Theſſ. 5. 17.* secondly, the promise, *And ye shall receiue, Matth. 7. 7.* The third

third and last motiue is our owne necessities; and they are infinite. *Daniel* prayed to be preserued among the Lyons; the three children frō the fire; *Hezekiah* from death; *Jonah* to bee deliuered from the bowels of the Whale: *Susanna* to be freed from the vniust accusation of the lasciuious and false Iudges; *Dauid* to be deliuered from the malice of *Saul*.

Necessitie hath so manie branches, as men are subiect to seuerall dangers, which are infinit: and therefore a motiue of great force; and yet without Gods assistance they can obtain no ease. For the more a man strugleth to free himselfe from any danger by his owne power, hee entangleth himselfe so much

Necessitie
hath many
branches,
and man
hath no pe-
wer to help
himselfe in
any.

the more, as the Flie in the Spiders web, and the Bird in the net: for of his owne naturall inclination he hath no more means to free himself, be hee rich, befriended or strong, then hath the beast that perisheth. And therefore God, to helpe his infirmitie, hath louingly willed him to come vnto him, with a promise to helpe him: which if God had not promised, man could neuer haue conceiued by his carnall vnderstanding, that there had beene any helpe in any inuifible power. If God, with the precept of praying continually, had not made a covenant to heare and graunt our requests, wee should haue held it a needlesse and an vnprofitable worke to pray.
And

And did wee not belecue
Gods promises to be *Yea &
Amen*, what necessitie could
moue vs to repair vnto him?
for without beleeuing the
promises we could haue no
hope to obtaine, and conse-
quently no desire to pray.
He then that obeyes not the
precept, *to pray*, breakes the
law of obedience: hee that
belieues not the promise can
not aske in faith; and con-
sequently the vnbelee-
uer obtains not, be-
cause he asketh
amisse.

CHAP. XVIII.

*The force of faith what it is,
and the effects of it; and
how dangerous a thing it is
to faint.*

SVch is the force and effect of faith, as without it nothing can be obtained at the handes of God by prayer. It is therefore necessary for men to know what faith is; which they may learn by *S. Pauls* exhortation to the Hebrewes, who declareth that *Faith is the ground of things which are hoped for, and the evidence of things which are not seen.* By which definition it appeareth, that the office of faith (if I may so say) is to represent things vnto our apprehensio which
are

are not scene; & yet in confidence to appeare as if they alreadie were for such: and so piercing are the beleeuers eyes, as they behold the things which they hope for through the clouds & mists of all difficulties. This did most lively appeare in the faith of the Centurion, who desired Christ to heale his seruant; requiring nothing of Christ towards the cure but to speake the word only and his seruant should bee whole: and it came instantly to passe as hee beleeued. Such, and greater was the faith of *Abraham* in leauing his Countrey of Chaldæ, to come to Canaan at the commandement of God: as also in offering his sonne, in who the promise was made. Ma-

ny examples are in holy Scriptures, writtē by the holy Ghost, and left vnto posterities, to encourage Christians so to depend on Gods promises, as not to doubt of good successe in most desperate cases; but to rest so fully assured that the euent shall fall out to the best, as if hee alreadie felt and enioyed the same.

*The wonder-
full effects
of faith, and
how it fares
with them
that faint.*

Wonderfull things haue beene done by the hands of God, through the firm faith and faithfull prayer of his children. As long as *Moses* held vp his hands & prayed, the Israelites for whom hee prayed, preuailed: but when he fainted, the Philistims, against whom he prayed, had the better. As long as *Peter* beleeued stedfastly, he walk-
ed

ed steadily vpon the waters : but when through a small gale of winde he beganne to wauer in his faith, to stagger betweene confidence and feare, he sunke. Wherein we may note the force and frailtie of the faith of the dearest children of God, who beleue constantly as long as all things goe well with them : but when a little tempest of crosses and afflictions arise, they beginne to faint. *Iacob* although he had the immediat promise, as at the mouth of God himselfe after his wrestling, that he should preuaile with men : when hee heard that *Eſau* was coming to meete him with a band of men, he was stricken with an extraordinary feare, lest he should haue been vt-

terly ouerthrown, his wiues and chi'drén. They therfore that stand, be they neuer so confident in prosperitie, ought to take heed they bee not foiled in the time of aduersitie through feare: for the best are subiect to distrust God when a little trouble assaileth them. And yet wee find by many examples of godly men, that vpon deliberat meditatioⁿ they wade through the most hard assaults of whatsoeuer kinde: for contrarie to their naturall opinions of doubtfull successe, faith workes a most wished issue. The children of Israel were in a most desperat case, flying before furious *Pharoh* and his vnresistable Host, hauing on eyther hand vnaccessible hills, and
before

before them an impassable Sea: so as if they looked before them, there was no hope in carnall reason to escape; if behinde them, the sword was at their backes; if on either hand, they saw no euasion. Yet beholde the force and effect of faith, wherein *Moses* the seruant of the Lord encouraged them, saying, *Stand still feare not, but behold the saluation of the Lord this day.* And so farre preuailed hee with God through faith and prayer, as hee foresaw the destruction of *Phareh* and all his Host: insomuch as he was bold to affirme before it came to passe, that this mighty Monarch, and the multitude of his armed men, his horses & chariots that they then saw
and

and feared, they should see
all confounded before their
eyes; which came to passe.
*The Lord (saith he) shall fight
for you, therefore holde ye your
peace, Exod. 14.*

*Prayer per-
formeth
greater
things by
weakest
meanes, and
incredulitie
preuenteth
most easie
things.*

Faithfull prayer is the
strongest meane by weakest
instruments, to performe
things of greatest difficulty.
The wals of Iherico a strong
Citie, were throwne downe
by no other sensible instru-
ments then the sound of
Trumpets made of Rammes
hornes, and the Citie and
people surprised with a smal
number of men. And there
is nothing more opposit to
the bringing of the greatest
and weightiest things to
passe then incredulity, which
commonly proceedeth from
natural reason; which many
times

times argueth impossibility impossible, and possibility in impossible things: As that incredulous Samaritan gouernor, who did so little beleeue the Lords Prophet, foretelling plentie vnto distressed Samaria, saw with his eyes the same thing come to passe which hee thought impossible; and for his vnbeleefes sake was not onely preuented of tasting of the blessing, but was troden to death by the presse of the people.

CHAP. XIX.

Some among many preuaile by their faithfull prayers for the rest: and how God turneth the prayers of his to the best, though he grant not what they desire: and how foolishly carnall men reason against Gods prouidence.

IN causes publique, as in the time of Warres, of Famine, of Plague, or other common calamitie; shal we thinke that among a multitude there are not some, yea many that are faithful? howsoever many also bee eyther key-cold or luke-warme, whō God respecteth not; yet the faith & obedience of the lesser number by their pray-
ers

ers often appease God, and (if I may so say) constraîne him to hold his handes from punishing, and euen enforce him to extend his hand to relieue the whole for a part: which we may obserue, if we confide the conference betweene God and *Abraham* touching *Sodom*; how God in iustice is readie to shewe mercie. *Laban* his household and cattle prospered for *Jacobs* sake: and *Potiphers* for *Iosephs*. And therefore wee cannot say but that the prayers of the faithfull, be they of many, few, or one, auaille much with God. And impietie it were to think the contrarie. And as God blesseth, so hee punisheth manie for one: as the whole Host of *Israel* for the trespassse of *Achan*:

God blesseth and punisheth manie for one.

God deni-
eth what we
aske, and
giueth vs
letter in
stead.

Achan: yet we cannot but
confesse, that God in his wis-
dom oftentimes concealeth
his purposes of shewing
mercie, or sending iudge-
ments, to make his dearest
children the more watchful,
and more earnest in prayer;
and in more and more har-
dening vnbeleeuers hearts
to their deeper condemna-
tion: and often delayeth the
granting of the requests of
his children, & giueth them
in stead some other thing
more fit, which they asked
not. He retayneth sometimes
things necessary in our opi-
nions, lest we shold presume
too much vpon his bountie
in giuing corporall things;
crossing our desires lest wee
should by the readie successe
build too much vpon our
vaine

vaine vnderstandings, as if we knew rightly what were good and what were ill, and that we needed but to aske and haue at the handes of God, what we would:

It is enough for the most faithfull Christian to lay downe his request before God, to continue his oblation, and to waite and attend the leisure of God, and rest content with his holy dispensation, assuring himselfe that not one thing only, but *all things whatsoever shall worke to the best to them that feare God.*

The faithfull man, often exercised in this diuine duty of prayer, cannot but acknowledge that things oftentimes fall out better, and succeed more to his comfort and

It is enough for a Christian to referre the issue of his petitions vnto God.

Rom. 8.

The faithfull man exercised in prayer, findeth things succeed better then he expected.

1. *Kin.* 17. 4

and true consolatiō then he required: not by chance (as many most foolishly conceiue) but by the meer mercie and prouidence of God; who as he granted vnto *Salomon* more then hee asked, so doeth hee euen in these dayes to his obedient children. And yet they cannot truely obserue by any outward or visible working how it should so come to passe: no device of their own, nor instrument of their owne procuring, working it to their handes. God raised *Jonathan* to loue *David*, and moued the *Rauen* to feed *Eliab*. I do my selfe acknowledge Gods vnsearchable goodnesse and prouidence to haue the chiefe place in the working of infinit my deliue-

deliueries from many dangers, and his relieuing me in many and infinit wants. And who so denieth that G o d hath his working now, both in mercie and in iustice, beyond the naturall course or operation of his creatures, for the good of his children and punishment of the wicked; hath neither spirituall vnderstanding nor true faith. Such yet there are, whom I haue heard to maintain that they can obserue no difference betweene the reputed religious, and the supposed Atheist: for they cannot see but either of these haue their fortunes alike: he that prayeth hath no better, nor hee that prayeth not the worse share in this life; whereby they raise an argument, that all

The grosse opinion of some, who acknowledg no difference between the godly and the wicked.

all things succeed to all men at all aduventure. Let a religious man (willing to moue a carnall man to serue God) tell him what happy and wished successe he hath had by his prayers to God, & what continuall comforts he findeth thereby; how hee hath beene deliuered from apparent & imminent perils; how he hath bin prouided for in his greatest wants; how hee hath escaped the things hee feared, and how all things worke to his good contentment: will not the carnall man say, *Tush, this befalls all men without respect of the ones vertues or the others vices?* Will he not affirme that the Cattell, Corne, and all earthly blessings fall as well vpon the Drunkard, Whoremonger.

ger, Blasphemer, and whatsoever irreligious, as vpon the most zealously religious, and deuout person? And do they not hereby shew that in their hearts they say, that either there is no God, or that he is a God that maketh no difference betweene the good and the euill, between the religious & profane, between the faithfull and the infidell? Yet indeede it cannot bee denied but God in mercie keepeth vnder his children whom he will saue, exercising them with fatherly crosses, and gentle corrections, and in iustice permitte the Reprobate to haue their portions in the fulnesse of pleasures and delights of this life. But who so obserueth the ends of both, cannot

• not but see the carnell man leaue this life with horror, and his goods with griefe: and the other in peace; who expiring his last breath, recommends his soule into the hands of God, aspiring in a liuely faith vnto the Kingdome promised, with most holy and heauenly alacritie.

CHAP. XX.

The naturall man misconceiueeth of true happinesse, whereby hee runneth into many absurdities by the suggestion of Sathan.

THE sottishnes of mans nature, and mans misconceiuing of good and euil things, is such, as it thinketh nothing heauenly but pleasure

sure and profit, nothing to befall by a diuine prouidence but by chance, and therefore they that pray or pray not are equally rich, strong, witty, healthfull, and alike happy. Oh more then blind ignorance, palpable Atheisme, peruerting the harts of men, supplanting Religion, and quenching faith, condemning prayer the prop of all mens happines, which without faith is yet of none effect.

Infinit are the absurdities whereinto such as know not God plunge themselues: for being once ledde out of the way, which is Christ, they cannot but follow Sathan. For there are but two principall spirituall powers that haue dominion ouer al men,
and

*Men not
fearing God
run into
many absur-
dities, by the
suggestion
of Sathan.*

and they haue their seuerall Kingdomes, opposit as light and darkenesse, truth & falsehood, heauen and hell. And as their Dominions are spirituall, so leade they their subiects spiritually; the one by grace, to the performance of all spirituall dueties in heauenly obedience; the other by all possible illusions, deceits, and spirituall wickednesse in this corporall life. This latter gaineth more mē by his plausible suggestions, then Christ by his true and infallible word: the reason is, for that he first preuayled to betray man, euen the father of men, by whom and in whom all men by nature are subiect to the same falling from God who made him, to the diuell that seduced

ced him. And no maruell
thogh he lay baits to betray
vs now, hauing so long pra-
ctised his treacheries, & pre-
uailed so much, leading men
into a thousand by-ways:
he careth not how men walk
so they follow not Christ:
hee cannot beare with pati-
ence, that men should be-
leeue the promises of God in
Christ, nor his threats for dis-
obedience, and for not be-
lieuing the Gospel of Christ.
And therefore casteth hee a
mist before the eies of mens
vnderstandings, that they
may not apprehend Gods
mercies towards them that
doe well, nor his iudgments
towards them that doe euill.
But as G O D cast *A-*
dam in a slumber when hee
tooke out his ribbe to make

H a wo.

a woman ; so doth he couer to lull men asleepe when he purposeth to steale their hearts from G O D to make them reprobates. And as he turneth himselfe into an Angell of light ; so hee turneth all his plausible allurements to the confusiō of them that consent, by suggesting them good : he deludeth men by the counterfeit imitation of Christ himselfe, as by fained fastings, voluntarie penurie, wilfull idlenesse, and causeth men to reclude themselues thereby to merit saluation ; leauing the world before the time, and to become vnprofitable members of Church or Common-wealth : hee preuenteth true, faithfull and cordiall prayer , by prayers in a strange language, & vttered

tered without vnderſtāding
or feeling: he maketh men
to misconceiue of all Gods
threats, and tokens of his in-
dignation; as when God
ſendeth tokens of his anger
for ſinne, eyther in or by the
ayre by ſupernaturall exha-
lations and extraordinarie
apparitiōs, as of late he hath
done by fierie inflammations
and bloudie euaporations;
by the extraordinary rage of
the windes, cauſing the Seas
to ſurmount the bounds, ma-
king fearful inundations vpon
the land, to the deſtruction
of men and multitudes of
beaſts, and moſt lately to the
confuſion of many ſhips and
men, caſt away vpon diuers
coaſts: when he ſends theſe
vnuſuall diſtemperatures of
ſeaſons, ſcarcitie of food, fa-

mine, plague, or war; when he fireth the Towns and Cities round about vs: this deceiuer saith vnto the hearts of carnall men, and suggesteth vnto them that all these things are natural, comming of causes ordinarie; and idle it is, and sauring of a needlesse feare, to thinke they are forerunners of greater danger: whereby hee holdeth men in continuall security, and a weening that al is wel, and that God is not displeased with our coldnesse in religion, with our rebellions, transgressions, and intollerable sinnes: which is the cause that men liue so carelesly & so backwardly in seruing of God, holding preaching vnprofitable and prayer fruitlesse, neuer giuing God thanks

thankes for his mercies, nor
fearing his iudgements.

CHAP. XXI.

*E*nglands many blessings and
deliueries are not so duely
considered, nor so thanke-
fully embraced as they
ought; being too much a-
scribed to humane & car-
nall meanes, which breeds
ingratitude and securitie.

IT cannot but seem strange
(I thinke) to all that haue
but common (but especially
to such as haue diuine) vn-
derstanding, that England
hauing receiued at the hands
of God so many and most
wished blessings, both in
giuing vs good things, and

preuenting vs of euill; and that farre beyond the apprehension of the wisest worldly man, should so generally forget themselves, as if they were so familiar and ordinarie as were worthy of no admiration: the reason is, as before is said, wee cannot perswade our selues they be the wonderfull workes of God.

Queene *Elizabeths* many and strange deliueries and ours in her; the more then admirable ouerthrow of the Spanish inuincible-reputed Nauie; the discouery of so many plots and complotments of treasons and conspiracies; were they by chance, or was God the Author of them? Indeed some haue endeououred to ascribe the

the praise to carnall meanes, and to rob God of the honor thereof, by attributing the discoveries vnto humane wisdomes, and the overthrow of the Spanish Nauie to our owne arme, neyther of them due to either; for it was God that gaue the means, and blessed them for our safetie: and as working instruments vnder God, they are to be embraced. But to say that if such a man had not taken such a course, such a plot had not beene discovered: if such an accident had not falne out, or such a stratagem beene inuented, and put in practise, the successe had not beene so good; is to attribute the power of doing the miracles in Egypt to *Moses* and not to God, Wo

Esa. 31.

If, a word
of conditiō.

to him that excludeth Gods
prouidence of the issue of
these things, as *Esay* saith, *Wo*
unto them that goe downe into
Egypt for helpe, and stay vpon
Horses, and trust in Chariots
because they are many, and in
Horse-men because they are
very strong; but they looke not
to the holy One of Israel, nor
seeke vnto the Lord who is wi-
sest. If, is a word of conditi-
on, and only implieth doubt
of future euents; but to vse
it in matters alreadie com to
passe, is most idle and vaine.
Stultū est dicere non putāram.
A man were better to holde
his peace when things are
done not to be redeemed, be
they done with or against
his will, then to applie this
doubtful word *If*. For it hath
onely force to condemne his
igno-

ignorance and to commend Gods prouidence, in whose dispensation are mercie and iudgement; the first obtayned, the second auoyded by faithful praier. And the most that can bee spoken of humane wisdom and prouidence in such cases of eminent consequence, is, that God vouchsafed vnto such a man the reason to apprehend such or such dangers, and to vse such and such meanes to preuent them; as in *Ioseph* in foreseeing the plentie, and prouiding for the dearth: but to say it came immediately from the naturall apprehension of any mortall creature, to worke the good or to preuent the euill of a Nation, Prouince, Citie, Familie, or priuat man; were to

affirme that God is not vniuersally omnipotent, & absolutely prouident, and consequently that to pray vnto him were both needlesse & fruitlesse, which were the highest degree of impietic, and is onely found in them that know not God. And therefore it behoueth Christians to be truely watchful, and duly conuersant in prayer; so shall nothing succeed vnto them, but either to their approued good or tolerable euill, wherein he shal be thankfull for the first, and patient in the second; knowing that nothing cometh to passe by chance, or at aduenture, but by God, who worketh all in all. *I am the Lord, and there is none other; I forme the light, and create darknesse;*

darkenesse; I make peace and create euill, saith the Lord.

Nothing therefore will rise vp in iudgement against vs in a higher degree then ingratitude, receiuing so many continuing blessings at Gods handes, & yet to shew not onely no thankfulnesse, but in stead to become the more rebellious, stubborne, and stiffe-necked, adding sin to sin, and heaping vp transgression vpon transgression, as it were with greedinesse; neuer regarding the manifold dangers that doe palpably houer ouer our heads, but as men drunken with new wine, we lie secure euerie man in his particular sensualitie, seldome or neuer repaying vnto God in praier. But let vs awake and consider

*Ingratitude
will rise in
iudgement
against vs.*

der in what drowfinesse we
 pass our peace, making it the
 feast of our bewitching de-
 lights, giving God neither
 thanks for good receiued, nor
 standing in fear of his iudg-
 ments threatned. And let vs
 ruminate a little vpon our
 duties, and then can wee not
 but finde that our neglect of
 hearing God speaking to
 vs, and our seldome & colde
 speaking vnto him in thank-
 fulnesse and prayer, will tell
 vs that wee are falne into a
 fearefull and mortall Le-
 thargie.

*We forget
 Gods good-
 nesse in gi-
 uing vs
 worthiest
 King James*

Are the mercies of God
 rightly considered, and duly
 weighed in giuing vs our
 good *Iosiah*, worthiest King
James, for establishing him
 in the steed of our deceased
Deborah, & with and in him
 the

the vse and continuance of true religion, and that without bloud? Doe not all the Kingdomes of Europe admire & stand amased at our happinesse in our blessed Soueraigne? And can his Maiesties deliuerie from *Gowries* conspiracie in Scotland be thought ordinarie, circumstances considered? How much lesse the powder Treason, that so long lay couerd with so many difficulties, the arrow being drawn as it were to the head before the string was broken, ayiming not only to hit *the Lords anointed, and royall family, the Nobles, Counsellors of state, the Bishops and worthiest of all parts of the land*; but at an instant, in a moment, the utter ruine, subuersion and
con-

The powder-treason.

confusion of all estates, degrees, qualities, and people of all conditions: howsoever suggested an infranchisement to pretended Catholikes; euen many of them also had tasted the same cup of extirpation with the more loyally affected, and more religiously disposed. The plot was laide by the policie of Sathan, practised by his members, discovered by God himselfe, who reueiled the same vnto his annointed without humane intimation of the thing what, the place where, the persons by whom it was to be performed. This for the present was wonderful in euery mans eyes: men for a time listd vp their hands as it were to God, tokening thankfulnessse: but
it

it seemed to bee but like a splending sunne, that shined for a while with glorious acknowledging that it was the very hand of God: but now eclipsed with the cloud of forgetfulnesse: sometimes it falls ouer the Pulpit into the eares, but seldome into the hearts, nor considered according to the worth of so worthy a deliuerance. *Moses* erected stones in memoriall of the Israelites deliuerie from *Pharoh*, to shew to posterities what God had done for them, and to testifie their thankfulnessse to God: but it seemeth that we haue turned our fleshly hearts into stones, to testifie our ingratitude, and to witnesse against vs how little we feare future dangers. For were these

these former fauours of God
written in our hearts, could
our tongues cease so long
from praising God? should
we not be still mindfull of it,
& be stirred vp to mixe with
our thankfulnessse prayer;
that as hee hath vouchsafed
to discouer and preuent so
horrible treasons, so it might
please him to worke for vs
against all Antichristian fu-
ture-complotments, &
Sathanicall stra-
tagems?

CHAP.

CHAP. XXII.

*The Church of Christ militant,
and Satbans Church ma-
lignant, seek the overthrow
one of the other, but by con-
trary meanes: and that all
Christians are to pray for
the defence of the first,
without which it is to bee
feared it may suffer vio-
lence.*

AS long as God hath in
this kingdom a church
militant, it will not be auoy-
ded, but here will Satan haue
his Church malignant: and
these cannot but be so op-
posite the one to the other,
as the one wisheth not the
other to stand. The first see-
keth the conuersion of the
second by gentle and Chri-
stian

stian endeouours, by perswading according to the rule of Christ, praying for them in loue, lifting vp no hand, no sword, no weapon of offence; onely the sword of iustice for Treasons, Treacheries, and Conspiracies against the King and Kingdom: wherein if there should bee no iustice inflicted, it could not but embolden & propagate more and more insolencie and boldnesse to execrable attempts; so should the sword of the Magistrate be censured a partie of selfe-danger and confusion. But the last seeketh the confusion of the first by treasons, treacheries, conspiracies, massacres, bloud, nay by killing of Kings, and by whatsoever inhumane, vn-naturall

naturall and hellish attempt. Iudge ye therefore, iudge ye that giue aime to either, yee that gaze vpon the controuerfie, and are indifferent; whether of these is likest Christ and his Church; the first that neuer foiled hand in bloud vnder the pretence of Religion; or that which hath no other meanes to support it, but the bloud of Princes, and confusion of people? Is there any so beare eyed that distinguisheth not the difference? let him pray that God will open his eyes; for flesh and bloud teacheth it not.

Now therefore as the cause of the Church militant is generall, and her danger vniuersall; so are, or ought to be the prayers of euery member

*As the cause
of the
Church is
generall, so
should our
prayers be
generall.*

ber both in publique and priuate, generall, as well for the whole as for part: these prayers haue the promise of defence, of protection, and freedome, that whatsoever succeedeth shall bee for the best. By meanes of which prayers, though the successe suddenly at all times appeareth not, God is moued to haue a watchfull eye, and to extend a protecting hand ouer his people: and that was it that defended *Queene Elizabeth*, and that suffered not King *James* to be surprised by the conspiracie of *Gowrie*, nor the treasonable plot of powder to take effect: for many faithfull harts among infinite, are doubtlesse daily lifted vp to God for his protection. And although

though they foresee not the dangers, God preuenteth them through the prayers of his little flocke, made vnto him in generall in the name of his Christ. And impious it were to affirme that these dangers haue beene preuented, and our deliueries wrought by chaunce, without Gods prouidence and working.

Where God then is not continually solicited, as well in priuate by his Saints, as in publique by visible assemblies; there cannot but follow some correction, and that vpon Gods owne peculiar people, for the neglect of calling vpon God; & his iudgements vpon the contemners of this holy duetie, Prayer: and it is to be feared that

*where praier
is neglected,
there can-
not but fol-
low punish-
ment.*

that G O D hath beene enforced to come down to see whether the coldenesse of prayer and the crie of our finnes bee according to the vnpleasing fauour, which is ascended from vs into his presence, be so or not. Let vs repent, let vs turn vnto God and humble our selues in sackcloth and ashes, in a true and religious conuersion, in faith & prayer vnfained.

Chap.

CHAP. XXIII.

The death of the late Prince is not lightly to bee forgotten, nor our general prayers for his Maieſtie and royall iſſue to bee neglected publicly and in private: for prayer availeth much being fervent.

DOe wee lightly paſſe over, or little conſider that God hath deprived vs of the Anchor of our hope, a corner ſtone of his ſpirituall building in earth? the ſecond pillar of his Church? May we not think that God foreſaw him likely to proue too good to goe in and out before ſo vnthankfull a people? Although hee preſerve vnto vs, and for vs, our moſt wor-

worthy of Kings. Let vs not thinke it is for our deserts, but for his loues sake to his Anointed and our Soueraigne, for his mercies sake vnto his Church. Therefore let vs abandon sinne, let vs retire our selues to him that calleth vs, let vs lift vp our voyces in praises and praier, that The holy one of Israel wil be pleased to *blasse the K. & the Kings son of his English Israel*, in whose prosperitie he hath (as it were) included our safetie. There are a multitude of Sinners, let a multitude of sighes bee speedily sent forth before the decree of his iudgements be sealed against vs; let vs send forth the Dove of true contrition out of the Arke of our repenting hearts: it may bring

vs the Oliue branch of reconciliation and peace with God.

Prayer preuenteth perils: and howsoever some misconceiue, that there are but few truely religious & faithfully zealous; yet no doubt God hath his seuen, yea seuentie thousand that cease not to sollicite him, not only in publique, but in their priuate clossers; not for themselves alone, but for the king, kingdome, & people, whose prayers haue promise to preuaile. And therefore it cannot be said that the prayers of the faithfull are either none, or few, or little, or not auailable, as some men thinke, because (as they affirme) they respectiuely precede not euery vnknown or

vndiscovered danger. As if God knew not whereof Nations, Kingdomes, and people haue neede, eyther of things wanting to be supplied, or things dangerous to be preuented. If he be truly called vpon in one danger, he deliuereth from many: as if in Famine a people bee relieved by their faithfull prayers vnto God, hee in regard of their humiliation and repentance, doth free them from the plague, which hee purposed should haue followed the Famine; and of Warres that should haue followed the Famine and Plague. As he did with the people of Samaria, whom he did not only relieue with plentie after their famine; but from their enemies also. And this holdeth

eth not in generall multitudes only, but with priuate men fearing and faithfully seruing G O D in constant perseuerance.

CHAP. XXIV.

Deuotion lately hote is now become more colde, which may presage some consequent danger: but the practise of the word and prayer preuaileth with God; the neglect whereof maketh men senselesse of sinne.

IT is to be lamented to observe how the coldnes of Christian deuotion encreaseth, especially considering how zeale flourished with. in these few yeares, and how fruitfully it wrought in the
I 2 hearts

hearts of many ; inſomuch as there ſeemed a kinde of religious emulation in yong and old, who could be moſt forward in hearing the word preached in the Churches, in reading the ſame, and praying together, not only in the Church, but alſo in their Families : but now many are ſlack in that Chriſtian duty, and ſome hold it a ſufficient ſervice of God to viſite the Church once a weeke on the Sabbath day, to heare the word, to conioyne in concluding the ordinary prayers, ſaying *Amen*; and ſometimes to receiue the outward ſignes of the Sacraments, neglecting in the meane time to meditate vpon the word of God which they haue heard, to confirm
the

the beleeuers faith. And faith begetteth all other graces, & especially prayer, which preuaileth with God aboue all other duties if it be seruent, and is as it were the life of all other vertues, the life & moving of the soule. The neglect whereof may bee well compared to the foolishnes of a man voluntarily staruing himselfe : for as the neglect of moderate receiuing food doeth by degrees macerate, and in fine consume the bodie, and it perisheth ; so the contempt of prayer workes in the soule a loathing of the word, whereon vnlesse the soule doe feed, it cannot but wax feeble in faith, the want whereof is the absolute confusion of the soule : which (as the Fish cannot liue out of

the water, the Salamander out of the fire, nor the Camellion out of the ayre) cannot lue out of it owne element the word of God, by which it was created; & the word profits not without meditation and praier, hearing, reading, and often ruminating the same. For as the seede sown, though in a good soil, if it haue not the former and latter raine, it will not grow to perfection : so the word vnlesse it bee watered as it were by continuall practise and prayer, fructifieth not, although the carnall man, growing from ill to worse, feeleth it not, nor findes how he decayeth, but as one in a consumption dieth spiritually. The regenerate man by the Word, the Sacraments,
and

and Prayer, perceiueth in himselfe a daily increase of liuely effects, working in his heart more and more assurance that all things shall worke together for the best in this life, and after this life his endlesse glorie. Moreover the spirituall man apprehendeth in himselfe the least motion of sinne: hee perceiueth when the flesh or his corrupt thoughts begin to rebell in the least measure, & then beginneth hee to encounter them by abstinence and prayer. But the carnall man sold vnder sinne, is of another more obdurate temper; hee feeleth nothing to be sinne. But as a man may make what corosive or incision he will in a dead member without feeling or pain,

*The carnall
man feeleth
not sinne to
be sinne.*

as in a gangrine, or the like ; so when the soule of a man is dead in sinne, and his conscience seared vp, nothing can be felt to be sinne. Contrarily, as the least pricke of the point of a needle annoieth the lively flesh : so the least prick of Sathans temptations is felt and auoyded by the regenerate man.

CHAP. XXV.

*Beasts foreseeing, flye danger
more then reasonable men
besotted with securitie and
the pleasures of this life.*

THere is no creature in the world so dul and insensible, but can foresee, and by natures instinct endeuor to preuent and flie danger :
and

and yet a carnall man, endowed with reason, oftentimes runneth wilfully into his owne ruine. As while he with the foolish flie soareth about the vaine pleasures of this world, scorseth the wing of diuine obedience, and falleth into endlesse destruction: He may be compared to *Esops* Hart, who while hee beheld his beautifull head in the water, forgetting the perrils which follow securitie, is suddenly surprised by death, euen while hee is foolishly admiring his owne vaine pride and worldly delights, in the glasse of vulgar admiration. Such men therefore that thus loose themselves in the wood of worldly contentments, seldome or neuer

*Man is e-
nemie to
himselfe,
permitting
the house of
his soule to
be robbed.*

finde the Temple to pray in
with profit, but for fashion,
and depart not iustified at all
but rather condemned.

When theeves assaile, or
enemies approach to belea-
ger a Citie, euery man be-
takes him to his weapons;
and he that endeauours not
to preuent the danger, can-
not but be held an enemye.
How stands it then with vs
who haue permitted the
house of our soules to bee
robbed? Are wee not ene-
mies to our owne soules?
The pleasures of the world
& the lusts of the flesh haue
stolne away our hearts from
the liuing God: the vanities
of our minde, the riches and
pleasures of the world, and
the pride of life, haue not on-
ly besieged, but entred and
fur-

surprised our vnderstandings & captiuated our wils: they haue depriued vs of our defensiu weapons, stript vs of our spirituall ornaments: they haue disarmed vs of the *sword of the Spirit*, taken from vs the *shield of faith*, the *buckler of patience*, despoyled vs of the *breast-plate of righteousness*, and the *helmet of salvation* haue they defrauded vs of. Thus haue our theeuish delights and our enemies (sinnes of all sortes) dealt with vs, and yet such is our sottish & senselesse condition, as being left naked of all goodnes wee feele not our owne euils; and therefore few or none thus false couet to rise: all, or the most are so ouer-mastered by the old, as they couet not the
new

*Men are
become de-
fenders of
their gros-
sest finnes.*

newman, that is shaped in holinesse and righteousnes. Who laboureth to become wise in the Lord? But contrarily it is com to passe, that euery sort of sinners presume to defend their vices. A man cannot bee a good fellow (saith the Drunkard) and be merrie (swinish) with his friend, but hee is censured a beast. A man cannot shape his apparell (saith the Peacock-like proude man) and fashion his garments in cost and colours as other proper men doe, but he is held to be vaine and proud. A man cannot shew his valorous spirit (saith the swaggerer) in the braue termes of a Souldier, but he is termed a Blasphemer. A man in the heate of his wantonnesse (saith the Whore-

Whoremonger) cannot lie with a woman but hee must be branded with the mark of a lasciuious person : and so lying, stealing, swearing, forswearing, bribery, extortion, respect of persons, partiall iudgment, haue their colourable defences, and impious pretexts with wicked men.

Is there none that will take vp a lamentation ouer so many thus enchanted and metamorphosed, some into *Swine*, some into *Goats*, some into *Lions*, some into *Beares*, *Wolues*, *Foxes*, *Camelions*, *Peacockes*, *Vultures*, and the like? who liuing in the shapes of men and women, doe harbour the humours, affections, conditions, and qualities of the most vile and abhorred creatures, and yet will

The strange metamorphosis of some men of this age, to be lamented.

will bee readie to raile vpon
and reuile him that shall re-
proue them, and endeuor to
reforme them. They will af-
firme that they are as sure of
saluation as the best of a
thousand; that according to
the commaundement of the
Apostle: they pray continu-
ally and liue religiously.

*None can
foretell
what will
become of
this obdu-
rate age.*

Can the tongues of men
and Angels prophesie what
will becom of this obdurate
age? or can they with all
their spirituall eloquence &
diuine gifts, by deliuering
Gods mercies, or denoun-
cing his iudgments, reclaim
these bewitched men? Can
any crosse, vexation, misery,
or calamitie worke in them
contrition & returning vn-
to God by repentance and
prayer? The God of this
world

world hath blinded them; they see not their owne errors, nor foresee their dangers, nor feele their own miseries. Neyther can the promises of heauens glorie, nor the threats of hells torments assuage the heat of their rebellions against God. Peace and plentie, health and securitie, shaddowes of true happinesse, argue against these men, that they say in their hearts by their deedes, that there is no cause of feare. But when danger approacheth, we will pray (say they) and prouide meanes to preuent the perill; why should curious Preachers seeke to torment vs before the time? Who can denie, but all wicked men say thus in their hearts by the fruits of their liues?

liues ? denying God (as it were) to be God , his promises to bee true, or his threats of any force ; faith to be but an idle conceit, and prayer a fruitlesse labour.

CHAP. XXVI.

If Gods word cannot awake vs, he will send his rod to correct vs, and nothing can appease him but our humiliation and prayer, and not the glorie of our vaine-glorious pride.

IT behooueth vs to bee warie and watchfull in prayer : and sith the Trumpet of Gods word cannot awake these deafe Snakes, the rod of his iudgements cannot bee farre off : for drunkenness

kennes is intollerable, pride
abominable, blasphemie
horrible.

And God (it is to be feared) hath entred a plaint against vs, and summoned vs by his Ministers to answere; and by default of our appearing submissiuely before him, & appealing vnto him, hee hath determined to punish our offences: albeit he hath long forborne vs, according to his nature of being patient and long suffering. But let vs know that he is iust, and if wee agree not with him quickly, hee being our aduersarie too mightie for vs, wee cannot but looke for the Sergeant, who will deliuer vs to the Iudge, the Iudge to the Gaoler, and he cast vs into prison, there to

re-

*God hath a
iudgement
against vs
for sinnes.*

God will
not be ap-
peased by a-
ny carnall
meanes.

God wil not
put his cause
to be deter-
mined by
man.

remain without baile or
maine-prise, neuer to be re-
leased.

How shall we then make
league with this offended
God? Shall wee flatter him
as the Pharisee did? Shall we
bribe him as Sathan would
haue done? Shall we threa-
ten him as *Senacherib* presu-
med? The first was repro-
ued, the second repulsed, the
third confounded. What can
then appease his displeasure?
Onely repentance. Not as
Pharoh seemed; but as the
Niniuites did. *Dauid* and
Peter are patternes of true
returning to God, and are
examples for offending Chri-
stians to follow.

God is not as man: hee
putteth not the controversie
which hee hath against man

to

to be tried by man. Although hee recommended the quarrell which he had against the rebellious Israelites to bee considered, but not to be determined, by man, he put the case to man by way of aggravation of their disobedience, but reserved both the iudgement and punishment to himselfe; affirming, that if *Moses & Elias, Abraham & Job* should stand vp and pray for such a rebellious people, they should but save themselves. His wrath being kindled, yea but a litle, none can abide or endure it: but being highly incensed against a people, or peculiar person, it is most hard to appease him. For he will be auenged on him on whom he will be auenged. There is no attone-

attonement to bee made with him but by serious and true repentance, no pardoning without faith & faithfull prayer. People, Nations, Tongues and Men offending him, must soone repent or perish. The glory of *Belteshazzar*, the fury of *Pharaoh*, the pride of *Nebuchadnezzar*, the vaine-glory of *Herod*, the high mind of *Haman*, the policie of *Achitophel* preuailed not against God: but the poore offending Publican falling on his face praying pardon, obtayned it. And this, and none other way (submission and prayer) appeaseth our offended God. Kingdoms, Countreies, Cities, Parishes, Families, and priuat men must by true humiliation and faithful prayer

prayer obtaine remission.
Sackcloth and ashestettified
Niniuiers repentance : and
shall our Silkes and lutes de-
vised by Sathan, the defor-
mities of men and women,
appease God ? The pride &
insolencie of these times so
farre exceede the pride and
inslency of old, as the grea-
test of the sonnes of *Anack*
exceeded the meanest Pig-
mey in stature and strength.
Our men & women are be-
com robbers of all Nations:
neuer *Camelion* changed his
colour as wee doe our lutes
& fashions of changing va-
rieties. It is a high dignity
to holde one fashion two
moneths, or to weare one
weede two dayes. Surely
howsoever they may please
the eie of their favorites, and
de-

*The defor-
mities of
mens and
womens at-
tires.*

delight their owne foolish fantasies, God is not pleased with their fashions or fantasies. They studie not the word, the sauing truth; but the word of euery new and vpstart stuffe: and their prayer is seldome or not at all to God, but to the monster-maker, to fit their attire nately & of a new or the newest cut, that came last out of the Diuels shop. Husbands must dis-mannor and dis-money themselves to make their wiues to glitter in the world. *Esdra* declareth what the excesse of these presageth, *Many miseries & calamities* (saith he) *remaine for them that shall liue in the latter time, because they shall walke in great pride.* 2. *Esd.* 8. 50. Doth not God by *Esay* threa-

threaten the people for the arrogancie and pride of the women? *Because the daughters of Sion* (saith hee) *are haughtie and walk with stretched out necks, and with wandering eyes, walking and mincing as they goe, and making a tinckling with their feete; therefore shall the Lord make the heads of the daughters of Sion balde.* Looke into the third of this prophecie, and behold as in a glasse the end of your pride: change your glasse of wantonnesse, and lay it by a while, and looke into the word of God, which shall better discouer your beautie or deformitie by far then your materiall glasses. And if you finde your sutes to sute well with the word, weare them; and where you haue

*Pride more
to be abhor-
red then the
Diuell to
be feared.*

haue now an inch take an ell
of excesse, and still the more
happy shall ye be : but if you
find them contrary vnto the
word of God, cast them off
from you. Many execrations
hath God denouced against
this sinne of sinnes, this mo-
ther-sinne, the original cause
of our fall, and the cause of
his fall that caused our fall :
and therefore more to be ab-
horred (if I may so say) then
the Diuel himself; but more
to be feared, I dare speak, the
the Diuell himselfe, for that
he may be resisted by faith.
But Pride entertained, with
it is couertly entertained
him that seekes to confound
as many as entertaine him :
Pride once possessing the
heart, and the heart embrac-
ing this vnholly habite, loo-
seth

seth all faculties that should
 expresse loue or obedience
 to God or men: for it is so
 fraught with idle and vnhol-
 ly affections, as faith in God,
 loue towards God, and prai-
 er to God haue no place in
 the vnderstanding, neyther
 agree they with that will
 that Pride possesseth. Light
 and darkenesse, sinne and
 sanctitie, humilitie and pride
 of life neuer concurre in one
 mind. Let then the sword of
 ciuill iustice vnsheath to cut
 downe this and other grosse
 finnes and common enor-
 mities. What an infinite
 masse of treasure is spent v-
 pon filkes, and vanishing or-
 naments? and the most of it
 within one yeare cast to the
 dunghill: euery man excee-
 deth, and yet the lawes inhi-

K

bit

bit it. If the law of right religion bare rule in our harts, as we would be seen to professe it with our lips, no law of seueritie needed to curbe our excesse. But it seemeth the law of true loue to God is not written in, or is blotted out of our hearts, wee regard the law of man so litle. And yet the Iewes in their best loue were not better beloued of the Lord, then wee haue been; to whom according to the greatnesse of his loue, he freely gaue his greatest blessings, opening (as it were) the doore of the *Treasure-house of his goodnesse* to vs, which hee shut against many other Nations, & gaue vs free libertie to take and vse the most pretious Iewels of his loue his Word and Sacra.

*As God
hath loued
vs, so must
we loue
him againe.*

craiments. And as hee gaue vnto *Salomon* with his wisdom, riches and honor: so hee gaue vnto vs with Religion peace and plentie: and so deare and precious was his word vnto vs for a time, as men sought it with greater perill then *Dauids* men fetcht water for him with the danger of their liues; and many sealed their loue vnto it with their dearest bloud: which wo'd we still enioy as touching the freedom of the vse, but the fruits wee produce do rather argue a carelesse neglect then a constant embracing thereof in verie many. No maruell therefore if wee disobey man in breach of the ciuill institutions, sith wee so little regard the lawes of God. But shall

we recompence God for his blessings so manifold with such a high hand of vnthankfulnesse?

CHAP. XXVII.

The bringing in of true Religion was of great difficultie, effected by God by his instruments; wee must beware lest we neglect it, and so loose it againe.

THe rooting out of Idolatrie in the time of K. Henry the eight, was an attempt of highest difficultie; the state of the time then considered, wherein few or none durst open their mouthes against the grossest errors of the Synagogue of Rome: but God stirred vp the King, and

and gaue him courage, and withall stroke the strongest aduersaries with such a fear, and enfeebled their powers so, as they durst not lift vp their tongues or handes against that which God had decreed to bring to passe for our saluation. Hee opened the bookes of his owne will vnto vs, the olde and new Testaments, which were before shut vp vnder the locke of an vnknowne language. The word was freely preached and read, the Sacraments tru'y administred, and the diuine seruice of God truly solemnized, vntill God againe, to trie whether it were truely embraced or fainedly professed, shut vp the books again for a time, that none could partake of the

K 3 A truth

*In the time
of 2 Ma-
rie.*

truth, nor publish his allowance thereof by word or work but it cost him his life, yet continued the light to shine euen in darkenesse, albeit it was still sought to be quenched by the death of many most worthy Martyrs, whose deaths gaue life againe to the light, and it resplended, and faith & praier beganne againe in strength, to giue glorie to God that had so wonderfully brought a matter of that difficulty to passe, euen by his owne power: the diuell roared, the enemies raged all in vaine; God protected his people, and ledde them by that gracious Queene, and by his godly Ministers, as by the hands of *Moses* and *Aaron*, and now by preuayling

Q. Eliz.

Ioshuah, vnder whom, & by whose wisdom, pietie, and diuine vertues, if we resume, retaine, and practise our first loue, if we bring forth the effectuall fruits of that true religion we seeme to professe, we shall yet liue and possesse the word, maugre the Diuell and his instruments. But if we waxe cold in our profession, if the Word become loathsome and harsh vnto vs, if we thinke the sacred sacraments needlesse, and holy prayer fruitlesse; then will God assuredly depriue vs of our glorie, hee will remoue the *Arke of the conenant* as from a gracelesse and most vnworthy people, and place it with a Nation that neuer heard of it. And we that haue beene so long and wonder-

fully admired for our Religion, more generally & more freely and truely professed then in any Kingdom of the world, haue been more plentifully blessed, and more powerfully defended by God against so many and strong enemies, shall become a
by-word to al neighbour-Nations.

CHAP.

- CHAP. XXVIII.

God loneth vs no^r more then the Turkes and Pagans, if we liue like Turkes and Pagans: our manifold Idoll-gods: the carnall mans sophistrie: the long vse of the word, hath made vs weary of the word: nothing can preuent danger but repentance and prayer.

WEe may not thinke that God is more in loue with vs then with the Turk, nor respecteth vs more then the Pagan, if we hauing the Gospell, liue like the Turke, and professing Religion liue like the Pagan. It is a sweete contentment to bee in the protection of the liuing God; but most feare

full to fall into his handes. Wee haue beene long in the first, let vs beware lest we fall into the second: these differ as much as doe mercie and iudgement, life and death, heauen and hell, *Christ* and *Mahomet*: in the first we obey in the second we rebell: in the first we trust, in the second we despaire: in the first wee pray, in the second wee blaspheme. Let vs consider therefore how farre wee are falne from the first, and how farre we are from falling into the second: and nothing more discouereth the same then to behold our conuersations in the glasse of the word, wherein euery man in particular may see his owne; and by obseruation the blemishes of the general multitude;

tude; and none that hath religious eyes but may behold a generall deformitie. Wee ought to haue no other Gods but one, but we make vs as many as we haue worldly dependancies, namely, reposing our confidences on any besides the liuing God (as is said before). We should not take the holy name of GOD into our polluted mouthes in vaine; yee what is more common then the idle speaking of, and the heedles praying vnto God? Wee should loue our neighbours as our selues, and performe the rest of our dueties required, and auoyde things forbidden by the laws of the two tables; but if we shal be examined by the letter, and iudged by our obedience,
we

Carnall sophistrie.

we would seeke to hide vs from the iudgement to com. But none can fulfill the law, and therefore not I: if any be saued, then so shall I. This is the carnall mans sophistry, whereby he frameth to himselfe syllogismes against his owne saluation, prouing it needlesse to heare the word preached, nay dangerous. Some will not sticke to say, that they may heare too much, & consequently know too much: for according to their knowledge is their obedience and practise required; and therefore if they know good and doe it not, their condemnation is the more iust: if they know little they may sinne the more, & yet are they the more excusable. And though they seldome

dome or neuer pray, they offend not so much as if they pray and forgiue not their brother whō they hate; and therefore the lesse they pray the lesse shall their hatred of their brother be laid to their charge. Here is the doctrine of the Diuell, professed by some kinde of people, and held as sound religion as they neede to build their faith vpon; as by such as refuse to partake of the holy communion beecaue they are not in charitie. As the diuel said to *Henuah*, *Yea, hath God said ye shall die if ye eate of the tree of the knowledge of good and euill? No, no; ye shall not only not die, but ye shall be like God himselfe:* so he perswadeth these kind of men, *Hath God commanded*

ded you to search the Scriptures, to seeke knowledge, to beleeueth the word; and to pray & partake of the sacraments

No, no; beware: the more ye know the more ye haue to answere; ye need take no such paines. Though some, more curious thē they need, make much ado, and spend their time in hearing the Word preached, in reading the same, beleeuing in God, and praying vnto him; they haue much to answere, for, *He to whom much is giuen, of him much shall bee required:* and therefore take heede ye couet not to know much; and yet ye shall prosper, fare as well, and haue all things at wil as wel as they that are most religious. This doctrine of the Diuell is pleasing

sing to the carnally minded,
 and more follow the rules of
 the power of darkenes, then
 there follow Christ, the
 guide vnto grace, and giuer
 of all goodnes; which cau-
 seth sinne so infinitey to a-
 bound, and euery man to run
 a race according to his own
 hearts lust, seldome or neuer
 reprehended or condignly
 punished. But howsoeuer
 man neglecteth the punish-
 ment, God no doubt wil pu-
 nish vs, vnlesse we meet him
 by repentance as *Abigaile*
 met *David*: we must fall be-
 fore him on the knees of
 relenting harts, and appease
 him with the presents of
 faith, obedience, and praier;
 wee may else feare that God
 will come vpon vs, as *David*
 intended vpon *Nabal*, and
 take

*Repentance
 the meanes
 to please
 God being
 angry for
 sinne.*

take from vs that vnspokeable pearle, *the vse of the Gospell* which hee hath so long lent vs, and continued amongst vs, notwithstanding so many millions of impediments. Let not our sinnes increase as they seem to beginne. All places are too full of them, who little regard the Gospell, such as despise gouernement, whose hearts are ouergorged with sinne. We haue been so long fed with this spirituall *Manna*, that many seeme to bee glutted therewith, whose soules yet famish, and they feele it not. Other Nations haue beene denied to taste of that whereof many of vs are wearie. Will we needes put out our Lampes now the Bride-groome is so neere?
Will

Will we needes cast wilfully
off our wedding-garments,
the Master of the feast being
readie to suruey his guests?
Are we willing to bee taken
from the blessed banquet of
saluation, and to be cast into
vtter darkenesse? Shall such
as passe by shake their heads
at vs, seeing vs naked that
erst were so decked with the
knowledge of Christ, and
beautified with the sacred
ornaments of obedience and
loue? Shall we now beginne
to crucifie Christ anew?
God forbid. What remain-
eth then? Onely let vs be-
come more warie & watch-
full: let vs not follow the
multitude to doe euill: let e-
uery man rather retire him-
selfe into the secret closet of
his heart, and let him bewray
vnto

*1. King. 9.
8. 9.*

*How wee
ought to
appease
God.*

vnto God his owne finnes,
and confesse them to bee
part of the cause that God is
angrie with his people: let
euery man pray as well in
priuat as in publike, beating
our breasts (wherein do lodg
our corrupted hearts) with
the fist of true repentance,
and new obedience: let vs
pray earnestly for pardon &
remission of our former
transgressions: let vs cast off
the ragges of the old man,
and seek by humble and vn-
fained submission and praier
to be clothed with the more
glorious garments of pietie,
and the rich and right robe
of innocencie: let vs redeem
our furniture of true Christi-
anitie that our finnes haue
stolne from vs, and arme vs
again with the shield of
faith,

faith, the brest-plate of righteousness, and the he'met of saluation let vs be feruent in faith, constaint in hope, frequent in prayer: let vs not be ashamed to lay open, and vnlap our sores before the Physitian of our soules: let vs take vnto vs the sword of the spirit, and constantly encounter Sathan and sinne, who haue wounded vs euen to the death: let vs repaire vnto that heauenly Samaritan; hee will poure the oyle of mercie into our wounds, and heale vs. Our disease of sinning is common; let there be a common consent in seeking remedie, and let vs all with one hart and one mind humble our selues before God, in fasting and prayer. Thus must we seek the Physician,

1. Cbro. 10. 3

sitiā, who being thus sought is euer readie at hand, and expecteth no reward but our new obedience: and to obserue the diet he prescribeth, namely, *to sinne no more*, with a caueat, *lest a worse thing happen vnto vs.* Wee must not onely not doe euill, but we must do good: we must not only flie vice, but follow vertue; which rules implic al the duties that a Christian man ought to performe towards God and his neighbour, among which prayer being the cheefest, is cheefly required; which if it bee enkindled by the fire of Gods spirit, produceth such a spirituall zeale in our affections as begetteth that loue whence proceedeth our true obedience to God, and the desire

desire to doe good to our neighbors, which are diuine vertues inseparable. For hee that loueth God, cannot but loue his neighbour also.

CHAP. XXIX.

Wee ought to pray as well for our neighbours as for our selues. The use of prayer is two-fold, publique and priuate. Meditation enkindleth prayer.

AS prayer to God, and loue to our neighbour go necessarily together, how can a Christian man then pray to God for himselfe, & therein forget his brother whom God commandeth him to loue as himselfe? wherein is included not on-
ly

*Private
prayer.*

ly his naturall brother, and priuate friend; but all men in general, but especially the Church of Christ and the members of the same. And therefore it is to be considered that the vse and exercise of praier is two-fold, priuate and publique. The priuate prayer is the exercise of a faithfull man, sequestred from the societie of men, pouring forth his faithfull supplications vnto God in secret: and that not of set custome, but in affections sanctified vnto the Lord onely; and that especially in such times as when he feelth the spirit of God, enkindling in him a kind of inward and spirituall desire thereunto, which to a man exercised in this diuine worke, is as sensibly felt and per-

perceiued as the beating of his pulse. When hee feeleth this heauenly fire begin to waxe hote within him, let him not delay to feed it with its proper fuell, Meditation and Prayer: for by experience the godly man cannot but find, that Meditation is as the spiritual bellows that increaseth the seruencie of prayer. Euen as one sparke of fire beeing connexed to the fuell capable or combustible, with gentle blowing makes a flame; so the least portion of spirituall zeale, beginning but to moue in the heart of the beleeuer, being by little & little cherished by silent (but heauenly) elevation of the mind to God, breedeth in the end such a powerfull operation, as the tongue

*Meditation
the bellows
to enkindle
prayer.*

tongue that was before dumbe, and could not moue zealously to vtter; and the heart that was before dull & could not conceiue what to speake, shall so sweetly concurre, that without all difficultie and harshnes such a sweet sacrifice shall ascend from the hart to the lips, and from the heart and lippes to the heauens, as the tongue it selfe cannot expresse the sweetnesse it bringeth vnto the soule. For that spirit that first kindled the desire administred the matter for the heart to conceiue, and frameth the wordes that the lips doe vtter, in farre more diuine manner then the wisest carnall man could euer deuise or speak: and it bringeth with it more ioy & true con-

consolation then gold, or the
most precious earthly thing:
And more solide, and sound
peace to the conscience,
then the tongue of man is a-
ble to vtter. It is the most
truely approoued remedy a-
gainst all the griefes, and
troubles of the minde: It
easeth the afflictions, crosses,
torments, and persecutions
of the bodie. And were it
possible, that this sacred gift
could be obtained by carnal
meanes: and the carnall man
knew the vertue & sweet-
nesse of it, he would sel
all his earthly pos-
sessions to
buy it.

CHAP. XXX.

How, when, and where private prayers are to be made. An erroneous conceit of private prayer. What sweetnesse private prayer brings to the soule.

THE private prayer before mentioned, is not alwayes made in a Cloſſet, or Chamber: Although, Chriſt willeth vs, when wee pray, to enter into our chamber and there to pray to him in ſecret. The mening wherof is, that wee ſhould not bee ſcene Phariſaically, to make our private prayers in a publike manner, as to bee ſeen of men. The open fields is as a private Cloſſet to him
that

that sequestreth himselfe from the societie of men for that holy purpose : as it is supposed *Isack* did, when hee met *Rebecca* his wife. Sometimes this prayer is made, euen in the midst of ill-disposed companie, and in the very act of most serious businesse : though not ceremoniously ; as vpon the knee, bare headed, striking the breast, or lifting vp the eyes or hands, which are externall gestures, most meete to be vsed in prayer. But places, times, and persons, are to be considered, for the outward gesture: but the inward heart and the sanctified affection, without any outward appearance of prayer, may secretly send vp vnto God inward sighes, and desires

*Nehem. 2. 4.**LUC. 19. 2.**A prepos-
tious kind of
prayer.*

which may preuaile with God as did *Anna*, *Moses*, & *Nehemiah*. Hee that made the heart knoweth it, & how it is prepared within, & loo- keth not to the lippes, how they moue, as *Helie* did to *Annaes*; but to the heart, as Christ did to *Zachens*. The place where, and the time when touching our priuate, prayer, are not much materi- all so the occasion be rightly considered. For in the time of vnseasonable wet, to pray for raine; in time of suffici- encie to pray for increase were absurde. But as the oc- casion doth offer it selfe, in whatsoeuer place, at what- soeuer time, in whatsoeuer manner, diuine reuerence to God considered, it is accep- ted with God. *Daniel* praied among

among the Lions in the den:
Jeremie in the dungeon: the
three children in the Ouen:
David in the Wildernesse:
Gedion at his threshing: *Eli-*
sha at the plough. Wherefoeuer
we are, and whatsoeuer
we doe in our vocations, we
are in the presence of God &
may there & then send forth
our silent & preuailing prai-
ers: and Christ the media-
tor will present them, as
sweet odors before our God
in Heauen. *Ioseph*, *Paul*, *Pee-*
ter, *Silas*, *Iohn Baptist*, found
the Lord in their prisons. It
is a fond conceipt of some
men, that thinke there is no
place fit, no not for priuate
prayer but the Temple, nor
God any where else to bee
found, or prayed vnto, but
in, and towards the East: as

if he were not aswell in the west, & vpon al the points & degrees of the Compasse: In the *Zenith* ouer our heads, and with the *Antipodes* directly vnder vs: Before vs, behind vs, on our right hand, and on our left: In the Sea with *Peter*: In the Whales bellie with *Jonah*: In shipwrack with *Paul*. And therefore wee may conclude, that there is no place, where God is not. So we may pray euery where. And if our prayer be faithfull he heareth vs, walking, working, riding, sitting yea, and in our familiar talking, the minde may haue her affections in Heauen, the soule may cast forth certaine inward holy desires, and yet the bodie may bee occupied in whatsoeuer lawful function.

on. But when wee are for that purpose retired, and are free both from bodily exercise, and from the view of men: wee must then conform our gestures in a more reuerend, and more humble outward manner; as kneeling vpon our knees, and lifting vp our handes, and the like, giuing our holy desires best satisfaction in so sacred an exercise. Ohappie is that soule, that sends forth continuall holy sighes and desires: at all times and in all places: which are as lowd cries vnto the Lord, which God heareth, vnderstandeth, and answereth; and alloweth this kinde of holy deuotion, as a forsaking of earthly thinges for a moment, to aspire vnto Heauenly contemplation &

conuerſation for euer. And
this cannot proceede, but
from a heart full of the loue
of heauenly thinges, of God
eſpecially: who hath(as wee
may thereby truly feele) the
ſuperior power in vs, & ouer
vs; and in his loue draweth
our affections from earthly
to heauenly cogitations, al-
together & alone, for our
ſaluation. And happy
is he that with *Da-
uid* delighteth
therein.

CHAP.

CHAP. XX XI.

The helps and hinderances of prayer: how Sathan striveth to hinder prayer: for nothing woundeth him, as faithfull prayer in the name of Christ. Wee must bee watchfull and strong to resist him.

PRayer, both priuate and publik, haue their helps and hinderances, their motives, and mortifications. To stirre vp the heart thereunto. nothing more availeth, then the often hearing and reading of the word of God, which begetteth faith, that begetteth prayer; sundrie selected Psalmes of *David*, & diuers of the writings of *S. Paul*

Paul, besides many other Scriptures consideratly read & duly meditated, are forceable motiues to this diuine dutie. The consideration of our sinnes, and of the promises of the forgiuing them in *Christ*: The feeling of our spirituall wants: The consideration of Gods continuall fauour, prouidence, and protection, in releiuing, defending, and helping others, through faithfull prayer. Examples, whereof are infinite in the Scriptures, doe much further this diuine and heauenly exercise, by applying our faith, and prayer to God, in our like occasions.

*Hindrances
to praier.*

On the contrarie, prayer is much hindred, and our zeale mortified, by the neglect of practise: by seldome,

or

or carelesse hearing of the Word of God, or reading the Diuine Scriptures, or some godly workes, of good and religious men: Not to belecue, that God heareth or respecteth our prayers: That he is not able to giue what we aske, or to doe what we desire, if it bee for his owne glorie and our good: To thinke that which hee doth is not for our best: To wauer in our prayers, or to haue our mindes carried away with by-thoughts, that are not answerable, & concurring with that wee pray for: To pray for fashion, and without feeling of any necessitie to pray: To presume, that God will heare our prayers for our owne sakes, without the merits and mediation

1. *Thes.* 2. 18
& 3. 5.
Eph. 4. 27.

Eph. 6. 11.

diation of Christ: To faint & giue ouer our prayers, when we cannot receiue, what we would, when we would: To pray openly, and to be seene of men: To thinke that wee are not bound to pray for our brethren: These and manie other like hinderances of prayer, are often thrust into our hearts, by the policie of Sathan, who commeth to hinder all good and godly actions. But wee ought not to giue place to his inticements, nor yeild to his temptations. The most faithfull men, haue not only continuall warre with flesh, and bloud, namely with their owne corrupt affections to keepe them vnder: but with Sathan himselfe, with spiritual wickednesse. When

le.

Iehoshua was doing the Office of the *High Priest*, standing before the *Angell* making his prayers vnto God, The Deuil stood at his right hand to hinder him. And shall wee thinke that he will be lesse readie to hinder and resist vs in our Diuine exercises? He tempted *Christ* the Lord, and will hee forbear his seruants? Hee desired to winnow the verie Apostles of *Christ*: how much more will hee seeke to distract vs, in our deuotest prayers which hee thinketh will bee most auailable with God? There is nothing vnder the Sun, that giues him a more deadly wound, then our faithfull prayers to God. And therefore in his impious policie, he endeuoureth to hinder

Zech. 3. 1.

Mat. 4.

Luc. 22. 31.

Nothing more would Sathā then faithfull praier and therefore he coueteth to hinder it.

der this heavenly exercise in the deereſt childrē of God, leſt that the righteous ſoule ſhould ſo farre preuaile with God, as to procure his fauor and grace by prayer, and conſequently his ayde and holy aſſiſtance to encounter this moſt malicious aduerſary. It is written that the Lion is afraid at the crowing of a Cocke; but nothing maketh Sathan ſo much afraid as faithfull prayer to Chriſt, whoſe very name is terrible vnto him, hauing tried his force and ſkill againſt him in the Wllderneſſe, vpon the pinnacle, but eſpecially vpo the Croſſe, where Chriſt ſo farre triumphed over him, as that now, howſoeuer malignant he ſeemeth to be towards Gods children, he da-
reth

reth not to encounter them face to face, that vse the sword of the spirit and the shield of faith against him. Althogh through the abundance of his malice to Christ and his elect, he leaueth not to tempt them, yet it is but by starts and snatches, as hee findeth them colde in their spirituall exercises, as hee found *David* idle: or thorough weakenesse, apt to be drawne into some back-sliding, as hee did *Peter*. But what got hee by betraying those innocents? It was not long ere they renewed their spirituall strength, and then they gaue him such an overthrow, as afterwards hee could neuer preuaile against the force of their faith. It therefore behoueth euerie
Chri-

1. Cor. 16.

13.

Christian to be very watchfull, that he admit none of these suggestions of Sathan, to take away, preuent, or resist this sacred and diuine dutie of faithfull prayer, and to stand fast in the faith, to quit them in all his encounters like men. *Put on the whole armour of God, that ye may be able to stand against the assaults of the diuell: for wee wrestle not against flesh and bloud (against weake men that haue, as we haue, their breath in their nostrils) but against Principalities, against powers, and against the Princes of the darkenesse of this world, against spiritnall wickednesse, which are in the high places.* These are the enemies of our peace with God, and therefore endeuer they

to steale away our hearts from the liuing God: these are they that seeke to resist our prayers, to peruert our hearts in prayer, to estrange our affections from heauenly things; and by no meanes can we repell them, but with spirituall weapons, as they are spirituall enemies. And therefore wee must vse the counsell of the Apostle, that is, to take vnto vs the armor of God; not a part, but the whole furniture: namely, an vpright conscience, a godly and holy life, knowledge of the Gospel, faith vnfained, and continuall prayer: not for our selues onely, but for the *Church of Christ*, and for euery member of the same. For the particular weapons of this complete munition, where.

wherewith euery Christian ought to be armed against these spirituall enemies, reade *Eph. 6.16.17,18.*

CHAP. XXXII.

The presence of God himselfe is promised in publike prayer: how he is present, which the carnall man apprehendeth not: the discontinuance of prayer, publike or priuat, dangerous.

AS touching publike prayer, our Sauour giueth vs such an encouragement to moue vs thereunto, both of his owne presence, and of the assurance of obtaining what we ask; as it is more then wonderfull that me should shew themselves so

so backward, as not to desire to meete Christ in such holy Assemblies, as are graced with his owne presence. *Where two or three are gathered together in my name* (saith Christ) *I will bee there in the midst of them. And whatsoever they shall aske with one accord in my name, it shall be granted unto them.* No man is so impious as to bring in question, whether this can or will prooue true or not, that Christ should come downe and be in the society of men. For we may assure vs, that God the father, God the sonne, and God the holy Ghost being all one, the Father is where the sonne is, the holy Ghost where the father and the sonne are. And Christ promising to send the
Com-

Comforter the holy Ghost after his departure, performed it in clouen tongues: and he is with vs, namely with his Church to the end of the world, and consequently, the father and the sonne, the Trinitie in Vnitie. *I will pray the Father* (saith Christ) *and he shall giue you another comforter, that he may abide with you for euer, euen the spirit of truth*; so called, because hee inspireth the truth into vs, and teacheth vs to crie *Abba father*, whether in private or publike assemblies gathered together in the name of Christ. Hee then being the spirit of Christ, and being all one with Christ, being with vs, and dwelling in vs; it can not be denied but Christ is with vs according to his pro-

promise, namely with the faithfull assembled in his name, who the world, namely carnall men of the world, know not. *But yee (saith Christ to the faithfull) know him, for he dwelleth in you: & I will not leave you comfortlesse, but I will come to you.* Againe he saith, *I am in my father, and I in you, and you in me.* Seeing then that all holy assemblies gathered together to heare God speake vnto them; and againe that they together may speake vnto God; are not left without the glorious presence of God himselfe: how are they to be condemned that frame vnto themselves, or rather forge by the suggestion of Sathan, cases as it were of conscience, to abiure the com-

Iob. 14.

*Sathan beleeueth that
hee would
haue other
men to
doubt of.*

companie euen of Christ
himselfe? Sathan beleeueth
the word of God to be true,
and yet laboureth the con-
trarie in men inclinable to
doubt, and causeth many to
misconceiue of the sense
which he himself knowes to
be otherwise then he would
haue them to beleue. And
as he can make no vse of any
part of the word of God to
his owne:neyther would hee
that any should eyther heare
the word truely expounded,
or assemblies to concurre
rightly in prayer to their sal-
uation. And therefore who-
soeuer findeth in himself the
least motion of doubting of
Gods performance of his
promises made vnto the
faithfully praying, or an vn-
aptnesse and vnwillingnesse,
ra-

rather then a zealous inclination to pray, either in priuat to himselfe, in publique with the Congregation, or with his family privately assembled, may iustly feare that Sathan hath wouid himselfe into his affections, and if he preuent him not speedily, and resist him faithfully by prayer, he will not leaue vntill hee haue gotten command of the whole house of his soule, and will expulse all godly cogitations, holy affections, and sanctified desires, and will suffer none to be entertained but infidelity, sinne, and fearefull apostacie.

Will not these daungers mooue men to repaire vnto the house of God with diligence and zeale, there faithfully

It is a dangerous thing to abandon the assemblies of Gods people

fully to ioyne in prayer with Gods children, and attentively to heare the word preached, which begetteth faith, the fountaine whence doe flow all holy and spirituall exercises of the godly soule? There is no other way to seeke saluation but in and by the word of God; nor any other in and by whom we can be saued, but in and by Christ; who hauing so louingly called vs, and by promise of his own presence intreated vs to communicate in holy exercises, with him and his elect, who wil or can rest so carelesse of his owne saluation, as wilfully or negligently to estrange himself, from this holy communication with God himselfe in prayer? publique or priuat.

Pub-

Publique prayers are so cal'ed because they are pronounced distinctly with an audible voice, in the hearing and to the vnderstanding of a whole Congregation assembled. And these praiers commonly tend to publique and common ends : as , for the obtaining of some generall good to the whole Church, preuenting of some generall dāger, or remouing of some generall euill. And this, although it be properly meant of parochial Congregatiōs , who assemble themselves by course on the Sabbath and other set dayes, making their supplications publicuely , for themselves and others, according to generall occasions after a common manner ; yet are hous-

M hold

*Publique
prayer why
so called.*

hold assemblies said to pray
publicly, wherein the Ma-
ster of the Family is so con-
uent such as are vnder his
charge, and publicly toge-
ther with them to pray vnto
God, as well for the vniuer-
fall good of the Church,
whereof they are members,
& for the Common-weale,
wherin they liue as subiects;
as for themselves. And the
promise of Christs presence
holdeth true, as well in this
latter, wherein two or three
onely gather together in
his name; as where
infinit numbers
are assem-
bled.

Chap.

CHAP. XXXIII.

*Privat prayer in som respects
& at som times more com-
fortable to a private man
then publique. The neglect
of publique praier in privat
families condemned: for
where God is not, there Sa-
than is served.*

THe same that hath been
formerly said of private
prayer, may bee affirmed of
publique; although the first
bee more ordinary then the
second, not being limited to
times certain, but attendeth
all occasions, and yeeldeth
more comfort to the trou-
bled spirit of some private
man, that dareth to vnfolde
that vnto GOD in secret,
which hee would blush to

reueale vnto man, were hee neuer so neere and deere vnto him; much lesse would he publish it in a publique assembly willingly. And this kind of prayer also is of that condition, that where it is enkindled, and cannot haue free vtterance by the lips by reason of company, but is pent vp in the breast, it laboureth with such spirituall violence in the sanctified soule, as it makes the very heart within a man (as it were) to ake and rent in sunder, thorough the ardent eleuation of the spirit vnto God. And it is the surest trial of true religion. In publique assemblies sometimes hypocrisie beareth a farre greater sway then it can doe in the priuat man, who knoweth that the weight

weight of spirituall ioy it bringeth vnto, and leaues in his soule through prayers, inflamed by the holy spirit of Christ, and powerfully vttered priuatly vnto God in Christ, whether in silence, in sighes, or words, cannot be expressed to the capacity of a carnall man: and therefore it may seem that priuat prayers in priuat cases sometimes work more effectually to the comfort of the soule then the publik. But in cases more generall, when the more faithfull soules conioyne in effectuell prayer, so much the more auailable is their prayer with God.

Fathers of children and Masters of families, who content themselves onely with a bare seru ng of God

M 3 in

Fathers & Masters of Families reprov'd for their neglect of prayer with their families.

in shew once in the week on the Sabbath day, are to bee reprov'd, who seem to hold it a needlesse and superfluous worke to trouble themselves & their families morning or evening in prayer, and exhortation to the feare of God, and dehorting them from sin; which times they haue assigned in their opinions to more profitable vses, both for themselves & their seruants: forgetting, or not vnderstanding, that in euery Christian family eyther God or Sathan is serued, Christ or Belial obeyed, sanctity or sinne embraced. For there is no priuat person, but is or holdeth of one of these; consequently no societie but partaketh of the fruits arising of good or euill. If then
either

either priuat man or publike assembly, be it prouinciall, parochiall or domesticall, do forget this most high dutie of seruing the liuing God: it followeth of necessitie that a contrary power hath there the command; and nothing more discovereth to which any of the former lend their obedience, then the fruits that eyther of them produceth: if carnall effects, as louing the world, the pleasures of the flesh, and the vanities of this life, it argueth that priuat man, or that society to be profane. If it were sufficient to serue God on the sabbath, what needed the Apostle to aduise vs to pray continually, and the commandment of Christ, *Watch and pray, that yee enter not into*

*Not to
serue God
but on the
Sabbath
day is wil-
full igno-
rance and
negligence.*

1. Cor. 15. 34

Mat. 26. 41.

temptation, to loue righteousness and to flie sinne. How doe they awake or watch, that slumber from Saboth to Saboth? Are they not all that time in darknesse, not v-
 sing the duties of the light? Christ is the light in whome whosoever liueth not, hee is in darknesse. And hee that hath but one day of light in seven, How great is his darknesse? It is true, this day, the *Saboth* was set apart by God: that in it men should imploy themselves, to serue and to glorifie him. And in that day they shuld not only not doe but also not thinke of anie Worldly affaires. But are not some so far from celebrating the name and seruice of God that day, as they prophane it aboue all
 other

*The Saboth
 prophaned
 more then
 other daies.*

other dayes? doe they not turne the glorie of God into wantonnes, to banquetting, dicing, dauncing, drunkennesse, gluttonie, and to what sinne not? This commonly is the day, that many appoint for merrie companie, to laugh, and to be iouiall, as they call it, without meane or modestie: And yet, this day is sufficiently kept holy as they thinke, if they spend an houre in the fore part of the day, and halfe an houre in the after-noone, in the Church: though all the rest be consumed in most lasciuious vanities, and carnall occasions. How can this discharge the duty of a Christian, that hath no care to serue God any other day in the weeke? Doe we not cre-

1. Pet. 4. 8.
*We should
 especially
 serue God
 for that we
 liue in the
 last age of
 the world.*

dit the premonition of the
 Apostle Saint *Peter*, that *the
 end of all things is at hand?*
 And how follow wee his
 counsell, namely, *to bee so-
 ber, watching in prayer?* To
 whom speaketh the Apostle
 this? to his Countymen, the
Iewes only? no, euen to vs :
 that are come, as it were, to
 the Worlds period. And
 therefore high time it is for
 vs to looke vp, to watch, &
 pray, to liue religiously, and
 soberly, least that the Master
 of this great family come
 suddenly, and find vs buffe-
 ting one another, blasphe-
 ming, swaggering, drunken,
 faithlesse, insolent, couetous,
 and few or none doing the
 seruice of our Master. It wil
 bee a dreadfull sight, to see
 him come with his iron rod
 in

in his hand to crush his enemies in peeces. The salt of the earth, hauing lost it saltnesse, shall bee cast to the dung-hill. The Tree that brings not forth good fruit is hewen downe and cast in the fire. The *Magistrates* saltnesse is profession of the Gospell, and the execution of Iustice. The saltnesse of the *Minister* is the true preaching of the word, and example of godly life. The saltnesse of *Fathers* is their sincere conuersation before their children, and the educating them in the feare of God, and holy life. The saltnesse of *Masters* of Families, is to liue honestly, religiously, and gouerning their charge in the feare of God. And vnder these four estates
of

of men, are all conditions comprehended : subiects vnder Kings; children vnder fathers; and young men vnder tutors and gouernours. Euery of these, in their places of superioritie and inferioritie, haue their seuerall duties; and all vnder one God, whome they ought all to obey; Superiours in rightly commanding; and inferiours in duly obeying. Neyther of these duties can bee rightly performed without knowledg of the wil of God by his word. This knowledge is not perfect without practise: This practise is imperfect without faith: And faith is known by the fruits; the chiefe whereof is loue. And this loue most shineth and sheweth it selfe in doing good

good to all, but especialy to them of the family of faith. The greatest good, that can bee done to the Church of God, is Prayer. And therefore Saint *Paul* willeth to pray continually: not for our selues onely, but, for Kings & al the members of Christs mysticall bodie. *Kings* and *Magistrates* ought to imitate *Dauid*, to accompanie the people to the house of the Lord: *Fathers*, and *Masters* ought to pray with and for their Children and Families; not on the *Saboth day* only, but with all perseuerance. Some refer the duty of praier only to the Minister, and thinke it a kinde of vsurpation of the Ministers office, to pray for or with any, but for himselfe, contrarie to the pre-

precept of Saint Paul; Who willeth that *all men make prayers, in all places, heaving up pure handes, without strife or enuying, vnto the Liuing God.* Where it appeares, that vnder the word *all Men*, Kings, Princes, Nobles, and men of all degrees, faculties and functions, are comprehended: and because they shall not thinke there is no place but the materiall temple, he commands that dutie to bee performed in all places; euen in euery particular house: with caution, that it bee done without strife and enuying, & free from vaine ostentation and desire of popular glorie.

Chap.

CHAP. XXXIIII.

The true vse of the Lords Prayer, about which frivollous questions haue risen. It is the rule of all other prayers, and euery petition full of high matter of instruction.

THE most absolute prayer, and the most ordinarie, which not only the Primitiue, but the Moderne *Christian Churches* & their members haue in vse, is the Prayer that Christ taught his Disciples. But wee must take heed wee doe not take this Prayer into our mouths vnreuerently, inconsiderately and without faith or feeling, and without due conceiuing, and rightly vnderstanding

ding what euery Petition concerneth and importeth, as some doe. But wee must especially in priuate or publicke Prayer vnto God, and aboue all other, vse this most heavenly Prayer, with a sincere and truely sanctified zeale.

Opinions about the vse of the Lords Prayer.

About the vse of this prayer, there hath beene of late a friuolous & needlesse question raised, by men of too precise an opinion: who affirme it not necessarie, to vse this praier, in the bare words as Christ set it down: A conceit, without reason or religiō. Others hold it verie sufficient of it selfe, without eyther any other Prayer, or enlarging the same, according to the measure of the spirit that the man that praieth

eth hath. Which last opinion although more tollerable then the first, I holde erroneous. For we know, that the Apostles themselves, & the Disciples of Christ after they had learned this Prayer, prayed often in other words, albeit the Lords Prayer bee the rule and the sum of all other Prayers : And so (no doubt) it is not only, not vnlawfull, but an especiall fruit and effect of faith, to pray according to our occasions, and to frame words, as the Spirit of God shall giue vnterance, who (although we know not) teacheth vs how to pray: but this must alwaies be done according to the renour of the Lords Prayer. And, therefore howsoeuer weake and imperfect, our Prayers,

*The Lords
prayer the
rule of all o-
ther prayers.*

Prayers may seeme to bee vnto our carnall part in respect of the phrase: yet our spirits being directed by Gods Holy Spirit, powreth forth Prayers, truely vnderstood of him by whose spirit wee are enabled to pray. And G o d granteth our requests, according as hee seeth fit for vs.

*The Lords
prayer is to
be rightly
vnderstood.*

The vse of this Prayer of Prayers, is farre more common, then commonly rightly vnderstood. For euery word therein implieth matter of great importance: yet passeth the lips oftentimes, before it come at, much lesse before it bee truely digested in the heart; and therefore withereth without fruit; as plants without natural soile, and vanissheth in the aire euen

uen with the sound. Others
in like sort, like Parrots, pat-
ter forth *Paternoster*, &c. &
know no more what the
words import thē the sense-
lesse Parrot. And yet they
thinke it a worke of great
deuotion to tumble out a set
number of such fruitlesse &
faithlesse prayers, not vnder-
stood; as were the time spent
in cordiall and heartie pray-
ers indeed, could not be but
much profitable. Such are to
be pitied, and prayed for, if
they would but yeilde their
cares to heare, their hearts
to vnderstand, and in-
deuour to pra-
ctise.

CHAP. XX XV.

*The summe of the lords prayer
briefly explained.*

*What the
word Our
importeth.*

HOW many doe duly consider, the efficacie of the word, *Our*? And yet it carrieth in it, as it were, the seale of our adoption in Christ: for, if God bee our Father, then are we his children (but by adoption) If his children, then are we to loue and obey our father. If we obey him, we acknowledge his Commaundements iust: who hauing commanded vs to loue our brethren, how can we come vnto our Heauenly father, but bee put in mind by this word *Our*, that our brethren haue also an interest

terest, in our Prayers; whom if we forget, we cannot but acknowledge that wee also forget who is our Father. Again, how can children loue their father, and not hate what he loueth not? If wee loue what hee misliketh, as the workes of the flesh, the vanities of the World, and the pleasures which our Father hath forbidden: how, and with what face can wee come & cal him *Our Father* Or beg any thing with hope to receiue it at his handes: whom wee cannot but confesse wee rather flatter, then feare or loue? The wordes, *which art in heauen*, intimate vnto vs, that we call not vpon any earthly Prince, or mortall *Monarch*, but vpon the inuisible and immortall
God

*which art
in Heauen.*

God whose dwelling is in the Heauens:& at his hands only we seeke whatsoeuer we need, both heauenly and earthly thinges. And as hee our Father is in Heauen whome wee loue: so should our minds, and cogitations, mount vp about the earth, vnto the heauens, where our beloued sitteth in glorie. And although we bee in bodie in the earth & our soules in an earthly Tabernacle: yet should that our spiritual part be euermore conuersant (as it were) with him in the heauens, as children of our heauenly Father. For, hee that findeth not here in himselfe such spirituall motions, as may assure him, that hee in some measure partaketh of a kind of felt heauenly blessednesse

sednesse: shall neuer hereafter partake of our heavenly Fathers glorie. And therefore as we are bold, in Christ our elder brother, to present our selues before his Maieftie, rendring vnto him his owne, namely the lesson that he himselfe taught vs: let vs not come to him as Trewants, nor able to yeeld a reason vnto our selues, of euery branch of the lesson hee gave vs to learne. But let vs set it before the eyes of our vnderstandings, eyther as a glasse, to see our ignorance, and deformities: or to make it a law vnto our selues, to shape all our prayers to him, and our conuersations thereby, to Gods glorie and our owne internall comfort.

What a lesson doe these
words,

*Hallowed
be thy
name.*

*Thy King-
dome come.*

words, *Hallowed bee thy name*, teach vs? what occasion may wee hereby take to reprove our selues? for many with the lippes pronounce, *Hallowed be thy name*; that thinke or doe nothing lesse; profaning the name of God by their sinnes, which they should seeke by all meanes to glorifie, as by obedience to his lawes, by louing him for his own sake, by praying vnto him, and beleeuing in him. But contrarily, we disobey his will, wee loue not his word, we beleue not his promises, wee seeme to pray vnto him with the lips, our hearts farre from him. Also wee pray that *his Kingdome may come*: namely that his Word may worke; and take effect in euery mans heart,

to

to the sauing of their soules. And yet most of vs are as farre from regarding it, as wee rather contemne it and resist it : seeming as it were vnwilling, that the Spirit of God should dwell and rule in our heartes ; as may appeare by our common disobedience vnto the Scepter of his Kingdome, *the Gospell of Christ*. Wee pray likewise; *Thy will be done*. And yet we do nothing lesse then obey it. We begge our *daily bread* at the hands of God And yet wee trust him not, but rather our owne provisions, our wit and policies, our friendes and carnall meanes, coueting to lay vp in store, for many yeares, as the rich man did, mentioned in the Gospell : Arguing
N thereby

Thy will be done.

Giue vs our daily bread.

thereby that wee thinke in our hearts, that if our owne care in getting were no surer meane of prouision of our daily necessities, then the promise and prouidence of God; wee should want manie thinges, and not obtaine sufficient meanes to maintaine our estate & leaue vnto our children: merely contrarie to the counsell of Christ: who willet vs: *not to be ouer-carefull for to morrow.* For it argueth in vs a great defect of faith. And yet these words are not so to be expounded, as if we should bee altogether carelesse of future times, or for our children: but that wee should not bee too solicitous and carefull, and thereby argue an absolute distrust that
God

God either can, or will, giue vs, with our true obedience, all thinges necessary in this life to enioy; and to our faithfull children. If riches increase, set not your hearts vpon them. If pouertie oppress thee, *cast thy care vpon God: for hee careth for thee.*

Wee pray that God will *forgiue vs our sinnes; as wee forgiue.* And yet we seeke to take aduantage of euery small iniurie, done vnto vs by our neighbour or brother: and couet to reuenge it, by the extremest violence of force, or Law. Our hatred sometimes growes so deadly, as wee cease not to persecute and prosecute our enemies to death, euen by our own death: and yet we pray

N 2 for

*Forgiue vs
our sinnes
as we for-
giue*

*Leade vs
not into
temptation.*

for equall measure at Gods hands. And this petition they shall bee sure to haue granted aboue all other. For as they craue to be forgiuen as they forgiue; they shal be sure as they forgiue not, neither shall they bee forgiuen. We desire also *not to be ledde into temptation.* And yet som leaue not to seek all occasiōs to fal therinto: coueting idle, euil, lewd & lasciuious cōpanies, hearing & reading profane & wanton bookes, singing and hearing songs of ribaldrie and filthinesse, delighting in drunkennesse, whoredome, pride, couetousnesse, enuie, gluttonie, scurrilitie, and all kinde of forbidden wickednesse. Is this the holy vse that they make of this most sacred pray-

prayer? And yet doe they thinke that it is deuotion of such acceptation with God as dischargeth Christian dutie in prayer? Surely God heareth these, but regardeth them not but by way of condemnation. And therfore let all men learne to know God aright in his word, & to beleeue him faithfully in his promises, and to pray vnto him continually according to knowledge: so as this holy praier began with a desire that God might bee glorified: so shall wee to his glorie and our comfort conclude the same. And let vs know, that as many petitions as are in this most heavenly prayer, so many holy & heavenly aduertisements & instructions they administer vnto

As many petitions as are in the Lords prayer, so many instructions we haue by them to liue godly.

vs. to liue heauenly : for our Sauour, by teaching vs how to pray for so many seuerall blessings, doth therein teach vs also how to performe our duties towards God and our neighbours, the summe of both the Tables; so as in praying vnto God with a faithfull and an vnderstanding heart, we cannot but inform our selues in the course of a godly conuersation also thereby.

CHAP. XXXVI.

Praier much increaseth diuine knowledge, whereby men of meane carnall learning exceede many literat Doctors.

VVHo then among the company of Christians

Qians is there that will not be aduised? or so backward that will not be stirred vp? or so peruerse and peeuish that will not be perswaded to practise this holy duetie? considering that it is found by holy experience that the continuall vse of faithfull prayer much encreaseth the knowledge of all other duties, tending to the obtaining of our saluation in Christ: nay, further it is found by experience, that faithfull & often vse of prayer is a most effectuall meane to increase diuine knowledge, such knowledge as some learned and great Doctors, notwithstanding their deepest Schoole-learning, haue not attained vnto. For there is not a little difference

*Prayer in-
creaseth
heauenly
knowledge.*

1. Cor. 2. 12.

betweene humane learning and spirituall knowledge; & so much difference between carnall deuotion and holy zeale: the first may be in a reprobate, the second in none but in the child of God. The Scribes and Rabbies of the Iewes were great Doctors: yet they apprehended not the mysterie of Christ as did the Apostles, *who receined not the spirit of the world, but the spirit which is of God.* The spirit which Gods children receiue. lifeth vp their spirits vnto God, & teacheth them heauenly things, *that we may know the things that are giuen vs of God.* So that it is not the deepest carnall learning that can search the secret things of God; but God reuealeth them vnto the poore and hum-

humble, by his spirit which searcheth the deepe things of God. *The naturall man perceineth not the things of the spirit of God; for they are foolishnesse vnto him; neither can he know them because they are spiritually discerned.* Thē is not the facultie of vnderstanding spirituall things giuen but by grace, not by humane vnderstanding, bee it neuer so deepe. Therefore saith the Apostle, *Not manie wisemen after the flesh, nor many mightie, nor many noble are called: but God hath chosen the foolish things of the world to confound the wise, & the weake things of the world to confound the most mightie.* It followeth thē that he that hath the spirit of God knoweth how to performe all

The spirit of God teacheth al faithfull duties, the chiefe!! whereof is faithfull prayer.

*Some affirm
they cannot
pray with
comfort.*

spirituall dueties, among which none taketh place aboue faithfull prayer, which is of that force as it obtaineth all things, especially knowledge of things tending to the saluation of the soule: the sweetnesse of true prayer none knoweth, nor can apprehend but he onely that hath it; the carnall man vnderstandeth it not beeing told it. Some will say they cannot pray; they finde no aptnesse in themselues therunto: onely they can say the *Lords prayer*; but to say they doe it with this feeling of comfort, that they haue heard some men say they feel, they cannot, and how to amend it they know not; yet are they content to be let alone, loth to bee awaked out of their
deadly

deadly slumber, and to die in
that most fearefull traunce.
It is a greivous sicknesse
and a dangerous disease that
such men are in : it cannot
but argue that they haue no
true knowledge of God so
long as they liue in this ob-
scure, yet a kind of voluntary
darknesse. For it cannot be
that a man can heare the
word preached, Gods pro-
mises pronounced, and his
threats denounced ; but if
there bee any feeling in him,
hee cannot but apprehend
mercie, or feare iudgement :
if neither of these can pro-
voke him to pray with fee-
ling, he is doubtlesse farre
gone in a deadly Lethargie,
and no carnall medicine can
cure him, nor mortall Phy-
sician heale him ; he only must
do

doe it that cast out the seuen Diuels out of *Marie*: hee must cast out the diuellish affections out of the man, & make him wise vnto saluation. But if he be like vnto the deafe Adder, and stoppe his cares wilfully, refusing the relieuing charme: there is no help or hope for such a man.

CHA P. XXXVII.

Although no man by nature knoweth how to pray, none is to despaire; for the word heard, and prayer vsed teacheth it, and increaseth the knowledge of it.

NO man by nature, I cōfesse, knoweth how to pray as hee ought: it is the spirit of God that helpeth our,

our infirmities, and maketh request for vs., with sighes which cannot be expressed. And therefore let no man despaire of beeing enabled. There is a seed in all men, a holy and diuine sparke: and if a man wilfully quench it not, this seed being watered by hearing and reading of the word, by faith and prayer, may take roote, bud, and bear fruit, howsoeuer weakly in the beginning. As an infant at the first quickening in the womb of the mother, which time brings to more maturity and perfection, and commeth into the world felt and seen: so this diuine seed by degrees commeth to be liuely in operation: and the small sparke becommeth a flame, and in fine, enkindleth
an

*The force of
prayer in-
creaseth by
degrees.*

an admirable weight of zeal. For to him that hath, to him shall be more giuen, and by continuance and practise he shall finde himselfe a new man, more and more euerie day furnished with diuine gifts. Nothing is perfected the first day that hath growing and increase. All spirituall graces haue their beginnings weake; and among al the other fruits of the spirit of God none is more excellent, more sweet, more auailable to saluation, then is continuall faithfull prayer, which is not the first day in perfection; but by little and little it becomes more and more seruient: and as it increaseth, so draweth it with it a wonderful increase of the knowledge of all things necessary.

cessarie to saluation. So that I may conclude to the comfort of all true Christians. That he that can pray faithfully hath all things both in heauen and earth, lacking nothing necessarie; for hee hath God: and he that cannot, nor will endeauour to learne how to pray, hath nothing yet that he ought to haue.

1. CHRON. 28. 9.

*The Lord searcheth all harts,
and understandeth al the ima-
ginations of thoughts: If thou
seeke him hee will be found of
thee, but if thou forsake him,
he will cast thee off for euer.*

FINIS.



A MORNING
PRAIER TO BEE
VSED IN PRIVATE
FAMILIES.

O Lord who takest
euermore charge
of thypeople, gi-
uing them euer in
due time what in thy wise-
dome thou knowest necessa-
ry for them: we acknowledg
thy great goodnesse toward
vs O Lord, in deliuering vs
this night from dangers, and
in giuing vs competent rest.
Thou hast of thine aboun-
dant mercie raised vs this
morning in fastie. Look
not

A Morning Prayer.

not wee beseech thee vpon
our pollutions, the printes
whereof, through our cor-
ruptions, we haue left behind
vs in our beds. Take from vs,
and from euery one of vs, we
beseech thee, the filthie gar-
mens of sinne, shame and
confusion, wherewith wee
were conceiued and borne,
and cloth vs with thy right-
teousnesse and saluation in
Iesus Christ. Blesse vs and
we shall be blessed, teach vs
wisdom to choose what is
good, and to auoid euil, and
all the occasions of sinning,
this day. Thou Lord hast
pleasure in righteousness.
And they are only blessed, in
whose hearts are thy wayes;
take away from vs stonie
hearts, and giue vs heartes
of flesh. Let our heartes
cleaue

A Morning Prayer.

cleaue vnto thee, and neuer
be estranged from thee: for
Sathan maliciously goeth a-
bout to draw vs from thee,
by his continuall practises
suggestions & temptations,
and raiseth his instruments
to intrap vs and snare vs. But
bee vnto vs O Lord a strong
defence. And howsoeuer
our Aduersarie indeuoureth
to blemish vs and to pollute
vs with his enchantments,
transforme vs wee beseech
thee into thy owne Image,
from glorie to glorie by thy
spirit. And as thou hast ba-
nished the night and darke-
nesse, and giuen vs corporall
light: So Lord giue vs the
light of truth. Thou givest
sight to the blind, banish our
spirituall darknes; Thou ma-
kest the Lame to goe, take
from

A Morning Prayer.

from vs all impediments, which this day may offer themselves to hinder our sound and holy walking before thee in sincere conuersations. Thou turnest a baraine wilderness into a fruitful Land, and againe thou makest a fruitful Land baraine for the wickednesse of them that dwell therein. Make fruitful our baraine heartes in al goodnesse and spiritual graces: sow the good seed of liuely faith and true obedience in vs: and water it by thy holy Spirit that wee may bring forth the fruites of a holy and sanctified life. Turne the Wilderness of our profane conuersations, into a Garden of godly vertues. Thou hast raised vs from the deadnesse of our corporall sleep,

A Morning Prayer.

leepe : this morning bre ath
now into our dull & drowſie
ſoules thy ſacted ſpirit, that
we may be ſo reuiued, and
ſpiritually cheered, that wee
may with holy and heavenly
ioy and comfort betake vs
to our corporall buſineſſes :
giue vs ſtrength of bodie, &
the vſe of our limbes, & ſen-
ſes : giue vs vnderſtanding
hearts to performe our du-
ties diligently, faithfully, and
truly in our callings, And let
all thinges proſper vnto vs
this day, that wee ſhall take
in hand: for we acknowleg
that it is thy goodneſſe, that
hath kept vs this night paſt
for which wee yeeld thee all
humble thankes, beſeeching
thee to bee with vs this day:
guard & keep vs & what ſoe-
uer thou haſt giuen vs, for
wee

A Morning Prayer.

wee recommend our selues,
our sou'es, our bodies, and
goeds, into thy holy protecti-
on & keeping this day. And
remooue from vs Lord that
curse, that in seeing we shuld
not see, and in hearing wee
should not vnderstand: but
quicken vs according to thy
louing kindnesse that wee
may lóg for thy word: make
it sweet vnto vs, by a sancti-
fied desire to heare, and a
holy zeale to practise this
day and euer the testimonies
of thy mouth, A M E N. *Our
Father, &c.*

Lord increase our faith.

An Euening Prayer for
prinat Families.

MOst gracious, merciful, euerliuing, & most louing Lord God; wee are heere gathered together before thee, to yeeld thee thāks for thy goodnesse & mercies this day past vouchsafed vnto vs, weake and vnworthy of so great a fauour at thy hands, by reason of our manifold sins & offences committed against thee. For by nature Lord we can doe nothing but displease thee. By the transgression of the first man *Adam* wee haue all sinned: now by the merits of the second man Christ let vs be made righteous: let the perfection of his obedience satisfie

An Euening Prayer.

satisfie for the imperfection
of ours. Our disobedience
hath beene intollerable, our
rebellions horrible, and our
seruing of thee this day past
punishable. The thoughts of
our hearts haue been sinfull,
the wordes of our mouthes
deceitfull, the workes of our
hands hatefull. Such, and so
euill haue we euer been, that
what we should haue done,
we haue left vndon, what we
shold not haue don we haue
don it with eagernes & gree-
dines : and thus profanely
haue we passed this day, now
come to an end. O remēber
not Lord our offences, re-
ward vs not according to
our euil imaginations : mark
not what we haue spoken a-
misse, nor punish vs accor-
ding to our workes this day.

Create

An Evening Prayer.

Create in vs, wee beseech thee, cleane hearts, renew right spirits within vs; fill our heads with fountains of teares, that we may night & day recount & bewaile our sinnes in the bitternes of our hearts. Let this be the last day, the last houre, the last moment of our wilfull offending thy Maiestie; and let vs not carrie thine indignation for our sinnes to our beddes. but let vs instantly cast off our corrupt affectiōs, and by truly and vnfeinedly repenting obtaine remission in the merits and mediation of *Iesue Christ the righteous, who is a propitiation for our sinnes.* Giue vs grace Lord to draw neere vnto thee: for thou hast promised to preserue the state of the righteous; and

An Euening Prayer.

and all that forsake thee shall be cōfounded. Be thou therefore our strong rocke, wherunto we may alwaies resort. Haue mercie vpon vs, O L. haue mercie vpon vs: giue vs helpe in trouble; for vain is the helpe of man. Giue vs a holy feare of thy great and glorious Name: for great, O Lord is thy goodnes, which thou hast laide vp for them that feare thee. Knit our hearts vnto thee through faith in loue, that we may be of the number of them that shall partake of thy glorie with Christ, that where thou art there we may bee to behold thy glorie. Increase our faith: open the eyes of our dimme and dull vnderstanding, that wee may see the wonderfull workes of thy

O n-er-

An Euening Prayer.

mercies towards vs, euen in the darknesse of our corporall liues :when our naturall eyes shall bee shut vp with the feeblenesse of our bodies by sleepe , thou sleepest not nor slumbereft, but watchest ouer thine , and suffereft no man to doe them violence, thou preseruest them in thy prouidence, thou defendest them vnder the shadow of thy wings, not onely in their corporall employments and bodily labours , but when they are in their deepest forgetfulnesse of their owne dangers, and of weakeft abilitie to helpe themselues, in the deadnesse of sleepe. Preserue vs Lord , be watchfull ouer vs, let thy holy Angels attend about our beddes, let them be thy ministers of our safety;

An Euening Prayer.

safetie; let not our sleepe be dangerous but comfortable vnto vs; let not our delight be set on that sluggish ease, and slothfull wallowing in our beds as breedeth diseases and corrupt humors. But as sleepe is the fruite of our corrupt nature, which without rest cannot continue: so let vs vse it as matter of necessitie, not of wantonnesse & carnall contentment, Saue vs from that curse of the wicked, that we should wax worse and worse: and that though wee haue liued long after the vanities of the flesh, let vs not end in the same: & though we haue not, as wee ought, brought forth the fruits of the spirit, let vs now begin to liue in him, and our spirits be ruled, directed, sal-
ted

An Euening Prayer.

ted and seasoned by thy holy
and sanctifying spirit : so
though our mortall bodies
sleepe, our sanctified spirits
may watch for the comming
of the bridegroom, that we
be not found like the foolish
Virgins, with emptie and
blind Lamps, but prepared
to meete the Lambe in the
cloudes with ioy, among the
rest of thy Saints. In the
meane time keep vs : we re-
commend our selues, and all
that we haue into thy graci-
ous keeping, in that thy dee-
rest Sonne, our Sauior Christ
Iesus, to whom with thee &
thy holy Spirit, bee
praise eternally.

Amen. Our

Father,

&c.

Lord increase our faith.

